

# DAY OF REST:

ITS

OBLIGATIONS AND ADVANTAGES.

BY

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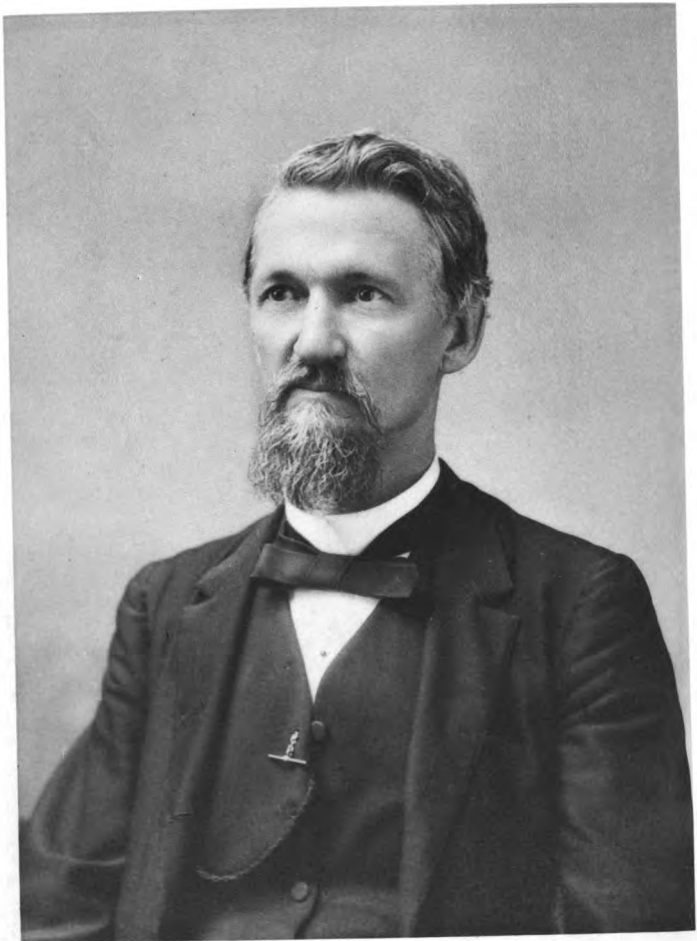
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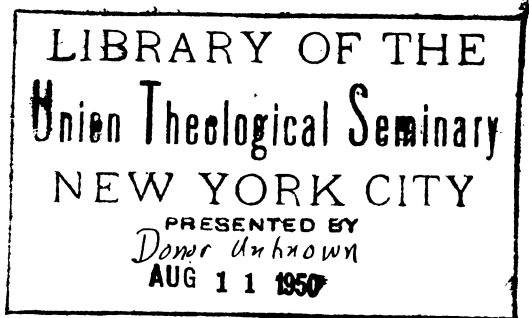


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## CONTENTS.

### PART I.—ITS ORIGIN.

#### CHAPTER I.

Original creation embracing all things.—The seventh day the germ of things sacred.—Indestructibility argued: 1. From being part of creation.—Universal law, nothing destroyed. 2. From its relation to the other six days.—Their completion.—Their culmination. 3. From the fact its destruction would rob man of his only rest.—Other rests, including heaven, but developments of first rest. 4. From Divine acts of hallowing and blessing.—These nowhere revoked. 5. Ground of hallowing and blessing in the Creator therefore perpetual.—Based on immutable facts.—Legal maxim.—Conclusion, ..... 1

#### CHAPTER II.

Only three methods of escape.—Scientific objection and Mosaic days periods.—Diagram showing ramifications of seventh day rest, ..... 15

#### CHAPTER III.

Second hypothesis.—Given to Jews.—Language proleptical.—Authorship of Moses.—Parallel case.—Silence.—Anachronism.—Which seventh blessed.—When pronounced.—Archbishop Bramhall, ..... 22

## CHAPTER IV.

- Proleptical argument continued: 1. In conflict with Scripture. 2. Fails to account for widespread traditions. 3. Or symbolistic use of number seven. 4. Or universality of adaptation. 5. Or prominence given in the Scriptures,..... 81

## CHAPTER V.

- Proposed origin in giving of manna.—Falsity of theory appears: 1. From its unreasonableness. 2. Not account for prohibitions in other directions. 3. Nothing said about manna in after giving of the law. 4. Universal reason for a special law,..... 46

## CHAPTER VI.

- Objection considered.—No positive command to observe.—Parallel cases.—Week already in existence.—Rest and worship counterparts.—Assyrian tablets,..... 57

## CHAPTER VII.

- The Sabbath a sign.—Distinction, sign and seal.—Rainbow.—Deliverance the occasion, not ground, of the appointment.—Nehemiah.—Usual phraseology,..... 64

## CHAPTER VIII.

- Moses assigning another foundation in Deut. v. 15.—Scope of this address.—Presentation of motive not legislation.—Conclusion,..... 70

## PART II.—ITS PERPETUITY.

## CHAPTER I.

- Not abolished with Jewish ceremonial.—Nature of union with commonwealth.—Threefold laws.—Superiority of moral code.—Complete and peculiar isolation.—Separate from political code.—How incorporated in the government, ..... 75

## CHAPTER II.

- Decalogue unrepealable in its very nature.—Nothing peculiarly Jewish.—Three difficult problems.—Nothing ceremonial in the fourth commandment.—Answer to cavil about death penalty,..... 86

## CHAPTER III.

- Argument from preface.—Type and antitype.—First outlook, ..... 99

## CHAPTER IV.

- Sabbatic law not abolished by Christ.—Antecedent presumption.—Never declared repealed.—Argued to show the contrary.—Nothing in conduct or teaching ground of abrogation.—“Lord of the Sabbath.”—“Made for man.”—Original enactment and purpose.—Great underlying truth.—Gathering corn.—Going to a feast.—Travelling.—Corrected perversions.—Question of privilege, ..... 104

## CHAPTER V.

- Christ, on his own principle, could not repeal.—Came not to destroy, but fulfil.—Manna theory.—Typology of Canaan.—Period theory unsatisfactory: 1. Rests on

gratuitous assumption. 2. No foundation in reason.	
3. Makes Creator wait 2,500 years. 4. Limits the resting to the time of redemption. 5. No reason for the Jewish seventh day. 6. Makes whole scheme terminate with 4,000 years. 7. Inconsistent with any Sabbath, .....	123

## CHAPTER VI.

Not abolished by Christ.—Other difficulties.—Makes: 1. A continued rest the fulfilment of a special seventh. 2. Rest of soul fulfilment of rest of soul and body. 3. Antitype no better than type.—Antinomian view: 1. Demolishes the decalogue. 2. Contradicts Scripture. 3. Leaves no standard of morals. 4. Sin of unbelief only sin. 5. If abolished on earth, so in hell.—In what sense abolished?.....	139
--	-----

## CHAPTER VII.

Not abolished by the apostles.—New Testament full of Sabbath.—Passages relied on by objector.—Antagonism with Heb. iv. 4, 5.—Makes Paul guilty of duplicity.—Work of a God.—Attempted explanation.—When and by whom fourth commandment abrogated.—In what sense all days alike.—Paul's meaning,.....	150
--	-----

## CHAPTER VIII.

Testimony of the prophets.—Ezekiel.—Isaiah.—Objection considered, .....	168
---	-----

## CHAPTER IX.

Objection.—No command in New Testament.—Repetition unnecessary.—How account for silence?.....	172
---	-----

## CHAPTER X.

Testimony of primitive Church.—Constantine and the modern Sabbath.—Prefatory remarks.—Testimony of	
--	--

fathers.—Clement of Rome.—Ignatius.—Barnabas.— Pliny's letter.—Justin Martyr.—Irenæus.—Dionysius. —Melito.—Clement of Alexandria.—Bardesanes.—Ter- tullian.—Origen.—Teachings of the apostles, .....	177
---	-----

## CHAPTER XI.

Position of the reformers.—Development in truth.—Er- ror of reformers.—Authority of distinguished names.— Argument from character of friends.—Second outlook,	199
---	-----

## CHAPTER XII.

Change of day.—Facts in the case.—In accordance with letter.—Not inconsistent with spirit.—Astronomical ar- gument.—Diagram.—Traditional Sabbath.—Pyramid. —Ecclesiastical origin of day.—Apostles competent.— Special reasons for change,.....	211
---	-----

## CHAPTER XIII.

General summary.—Propositions.—Conclusion,.....	229
---	-----

## PART III.—HOW TO BE OBSERVED.

## CHAPTER I.

Its sanctification.—Meaning of term.—Physical Rest.— Works of necessity and mercy.—Rest of mind.—Spirit- ual rest.—General principle,.....	238
--	-----

## CHAPTER II.

Extent of sanctification.—Practical Difficulty.—Holiday <i>vs.</i> holyday.—Excursions.—Unfounded distinctions.— Corporations.—Guiding principle,.....	246
--	-----



## PART IV. — ITS ADVANTAGES.

## CHAPTER I.

A blessing to the Church.—To the State.—To the individual.—To the body.—The mind.—The soul.—Diagram.—Position of the family in the economy of God,... 255

## CHAPTER II.

Precious legacy to the poor.—Compulsory rest the only shield.—Should value and defend.—Time to resist,..... 275

## CHAPTER III.

Claims of the dumb brutes.—Who injured by the law ?.... 282

## CHAPTER IV.

Relaxation, not abolition, the thing demanded.—Step towards repeal.—Advantages in the other direction.—Divine displeasure.—Nations punished only in this life, 286

## CHAPTER V.

Who responsible for Sabbath desecration ?—Extent individual responsibility.—Church responsibility.—Ministers.—Public conveyances.—Responsibility on government.—Principal dereliction.—Mail and post-office.—Class legislation —Plea of necessity.—Source of greatest danger.—Right to legislate.—Two distinct questions.—Authority to restrain.—Powers ordained of God.—Religious convictions of the people.—Diversified sentiment.—Majority rule.—Original constitution.—Grand conclusion, ..... 292

# DAY OF REST.

## PART FIRST.—ITS ORIGIN.

### CHAPTER I.

#### INTRODUCTION.

IN the simple announcement, "In the beginning God created the heavens and the earth," which constitutes the sublime introduction to the Book of Genesis, we have comprehended the entire sum of all created things, whether visible or invisible. According to this maxim, sacred things must have had their origin at the same time, and according to the same law, with things common, and must be either part of the things themselves, or else the developments of some of the primordial elements of that first creation. To say that God created the one, and then in after ages added the other, would be simply to hold to the dogma of a continued creation, which is rejected alike by scientist and theologian. On the other hand, to say that in the first instance he created a world with nothing sacred or holy in it, is to accuse him of the strangest of behavior. A God supremely holy, with nothing distinctively holy either in his plans or works, would simply be an anomaly and a contradiction.

This distinction between the creation of things common and things sacred is clearly and sharply drawn in the Mosaic history. The inspired writer first gives an account of the former in his rehearsal Six days germs of things common. of the first six days' work, which consisted in the formation of that marvellous substance termed light; in the erection and arching of the firmament; in the drying of the earth, and the calling forth of all kinds of vegetation; in the evolution of sun, moon, and stars, and their orderly arrangement in the heavens; in the formation of fish and fowl, and the monsters of the deep, and in the creation of the beasts of the field,—all for the use of man, whom he afterwards created.

After this brief but comprehensive description of the first six days' work, containing the germs of things common, the inspired writer then introduces Seventh day germ of things sacred. the creation of another period, termed the "seventh day," containing likewise the germs of things sacred, and also for the use of man. And as this was to be the greatest of the days, and that for which the others were to be made; and as this creation was designed to be entirely different from the rest, both in its nature and uses, in its inauguration and termination, and in order to direct special attention to its transcendent importance, by an emphasis most marked and extraordinary, its history is delayed until the account of the first creation is entirely finished. Thus, after the formal announcement that the heavens and the earth and all the host of them were finished, he in-

roduces the work of the seventh day on this wise :

Work of the seventh day. "And on the seventh day God ended his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." (Gen. ii. 2, 3.)

Here it is very broadly hinted, if not roundly asserted, that neither the whole plan, nor the whole work, is comprehended in the first six days; for, if so, why this distinct mention of another day, and of another creation, and of the work being finished on that day? Did the work stop with the six days a most marvellous deficiency would be most strikingly and painfully apparent. Not only would all sacred things have thereby been eliminated, but all idea of REST would likewise have been excluded from the plan, which would have robbed it of its highest excellence and glory. For shall naught but ceaseless

Six days' work not comprehending all. activity be the heritage of man? Does he not need repose as well as work? Did light, and the firmament, and vegetation, and the sun and moon and stars, and fish and birds and beasts, constitute all, then that work, though inconceivably vast in its conception, and incomprehensibly glorious in its execution, would after all have been pronounced but a stupendous failure. For of what avail all this array of worlds, and this vast outlay of power, and all these wonderful contrivances for his convenience and comfort, without this needed rest of soul and body, which is but the counterpart of his being, and hereafter to be the very end of his exist-

ence? It should, therefore, excite no surprise that distinct mention is thus made of another day and of another creation; and furthermore, that it was not until that necessary rest was formed, and a seventh day of repose added to the other six of toil, that the Creator withdrew his fashioning hand, pronounced his blessing, and declared his work ended.

As the work was not finished until the seventh day, the formation of this last day was just as much a creation as the formation of the other six. A creation is simply the calling into being something having no previous existence. As this day and this rest did not exist before, and were now for the first

The seventh day a time called forth, they clearly constitute a new existence, and if a new existence, then a creation.

The negative character of the work performed furnishes no ground for cavil. The shadow is as much an existence as the substance; cold as much a creation as heat; darkness as much the subject of the Divine planning, and as essential to the success of his scheme, as light. Hence the antithetic declaration, "I form light and I create the darkness." (Isa. xlv. 7.) Rest being the counterpart of activity, is just as much a creation and as much a necessity as cold, or darkness, or any other negative existence. It formed just as much a part of the original plan, and just as essential to the successful execution of that plan, as the shining of the sun or twinkling of the stars; the only difference being in the manner of the formation, the one being the product of the active and the other the result of

the passive exercise of the divine power. As the storm is air in motion, and the calm the same air in repose, so the one was the product of the divine act of working, and the other the product of the divine act of resting; none the less, on that account, however, a divine act, and requiring just as much exercise of the divine will. How this mistaken notion that the end of creation was coterminous with the end of six days could have obtained a place in the mind of the world for so long a time, we are at a loss to know, when here is the distinct mention of another day and of another existence,—something entirely new and entirely different from what was hitherto known, and the very thing that man needed most, and something without which the whole scheme would have been defeated, his life become a burden, and his very existence a profound mystery. Instead,

Interpretation of therefore, of endeavoring, with Clarke Clarke and others. and others, to discredit this statement by having us believe that the text is here corrupted, —*six* being changed to *seven* through the inadvertence of the copyist,—we prefer to believe, and hope yet to show reasons for the belief, that Moses said just what he meant when he here alleged that it was on the “seventh day that God *ended* his work which he had made,” and that he ended it by the creation of a rest and the addition of another day. We prefer to believe that the Saviour meant just what he said when he declared that “The Sabbath was *made* for man.” We prefer to believe that the Psalmist said just what he meant when he asserted, “This is

the day the Lord *hath made*," which, ever since the time of Athanasius, if not before, has been associated with this day of Sabbatic rest. We prefer to believe, and do assert it as the teaching of the Scripture, that the Creator ended his work on the *seventh* day, and that by adding to the six days of labor another of repose; and the entire group, thus bound together by a divine hand, being turned over into the hand of man for his keeping,—the seventh day being one of the original group, as much so as the other six, and, with its rest, as much a creation as the calling forth of sun, moon and stars,—the one as much a divine act, and the product of the divine will, and a part of the divine plan, as the other.

1. If, then, the rest of the seventh day be a part of the original creation, If part of the original creation, indestructible. the conclusion is inevitable that *its perpetuity must, in the very nature of things, be forever established*. For it is a universal law stamped upon every part of the universe, and admitted by scientists on every hand, that nothing created has ever been destroyed. Matter may change its form, but is never lost. Man may change his method of existence and sphere of action, but will continue for ever. Annihilation is unknown in the boundless realms of nature. Every created thing must continue in its present or some other form. Here, then, is the creation of a day with its appurtenances, and just as much a formation of the divine hand and the divine mind as the other six, with their appurtenances. What will you do with it? Here is

a creation, which is as much a creation as that of the physical universe. How is the world ever to rid itself of it? Shall an exception be here introduced to this universal law to allow its extermination? And suppose the effort to blot out this day from the original calendar be successful, what becomes of all the sacred things indissolubly bound with it, of which it but stands as the symbol and pledge, and around which it forms the protecting shield? Can these ever be blotted out? And what is gained

by simply destroying the symbol and pledge, but not the things pledged and symbolized? Nay, the very fact that this seventh day, containing the germs of all that is sacred, was a part of the original creation, and was bound by an indissoluble union with the other six, containing the germs of things common, shows that the limits of the one will be co-equal with the limits of the other. Just as soon expect the six days of labor to end as the last seventh of rest to cease; just as soon expect the sun or moon, or any of those stars of light that nightly bestud the celestial vault, to be blotted out from the planisphere of the heavens as this seventh day be removed from the calendar of time, or this part of created existence expunged from the universe of God.

2. The argument only receives additional force when we consider *the relation of this last seventh to the other six*. It is not merely an appendage, but their completion, their culmination, the object at which they

Culmination of the whole, therefore indestructible.

Destruction of symbol does not involve the thing symbolized.



aim, the result to which they lead, and the very end for which the others were formed. If there were no seventh day, there would have existed no necessity for the other six. If there were to be no rest, then no activity would have been appointed. If no soul were to be created, no body would have been formed. These were six days of toil appointed simply that there might be a basis for a seventh of rest, the last being but the culmination and complement of the whole, and that to which all the balance was made to conform. To blot out that first seventh day would be to defeat the whole. The residual portion would be but the play of Hamlet, with Hamlet left out. It would be a kingdom without a head, a body without a soul.

3. Nor would this be all. Not only would the whole plan be thus sadly marred, but man, at the same time, *would be for ever robbed of the only hope*

*of rest.* As all earthly work and ac-  
Only hope of rest. Heaven its develop- ment. tivity are but the development of the

work and activity of those first six days, so all the rest we shall ever know must likewise be but the expansion and development of that first rest. No new rest will ever be created, any more than any new worlds. That first rest comprehends all others, even heaven itself being but its consummation. This is the rest, and only rest of God, revealed to us in the Scriptures, into which he entered at the beginning, and unto which the poor wandering outcasts of earth will ever be invited. The Creator may furnish other rests for other

worlds, but the only one he has provided for our world is the one he himself entered when he finished his work, which still continues, and will ever continue, and of which the seventh day rest is the adumbration and pledge.

*Strange delusion.* How unaccountably wild and strange, then, the delusion that has fastened itself upon the minds of many, that the seventh day rest can ever be blotted out! How blot out a creation, and such a creation as this, for which the entire scheme was planned? The Sabbatic rest constitutes but the keystone of the whole arch, resting, as it does, in its silent grandeur, over all the works of God. But

*Key-stone of the arch.* remove that stone, and the whole becomes a ruin. As it contains the germ of all that is sacred, blot it out, and with its destruction is coupled the extinction of everything sacred. Blot out any one of the sisterhood of planets, and how soon the equipoise of worlds would be disturbed! So blot out this fundamental idea of rest from the first creation, and what a vacuum would be produced! How strangely incoherent the balance of revelation! How anomalous the position of the Church! How profoundly mysterious the problem of existence! And how unlike the revelation in nature, the great fundamental law of which is to give intimation beforehand of what is about to be! The advent of man was announced in nature in the successive developments of the vertebral structure and typical forms of the lower animals. The coming of a Saviour was announced in the progressive

forms and ceremonies of an elaborate ritual. But here, without this day, there would be no prophetic intimation, no incipient prototype of that rest remaining to the people of God, which is the great end of revelation, and to which God's providential arrangements are ever leading. To expunge this seventh day of rest from the original creation is not only the blotting out of one-seventh of the whole at a single blow, but so eviscerating the whole of the divine plan as to make the entire creation a stupendous failure, and at the same time for ever barring the gates of Paradise against every descendant of Adam.

Indestructibility further secured by divine acts of blessing and hallowing. 4. The indestructibility of the seventh day rest is not only established by the fact of its being part of the original creation, but also *finally and for ever secured by the divine acts of hallowing and blessing.* And wonderful indeed it is, but no more wonderful than gracious, that this was the only day blessed and hallowed. When the divine eye rested upon the works of the first six days it simply saw "that all was good," and the act simple approval. But not so here. A special benediction was pronounced. The emphatic announcement is, "And God blessed the seventh day and sanctified it." Now the question comes up, Can that which the Creator himself has blessed ever cease to be blessed? Or that which he intends to be a blessing ever become an evil? Can that which he has sanctified ever become un-sanctified? Can that which he has set apart for

himself, in a most peculiar and especial manner, ever become, by any species of spoliation and robbery, the property of another? These divine acts of blessing and hallowing, no matter when bestowed, so far as the present argument is concerned, clearly carry with them the idea of perpetuity. They clearly show that it was his intention that this day should continue to the end of time; that it should certainly remain his property as long as the other six should continue the property of man, and, until he should order otherwise, ever to be appropriated to the purposes there designated. But where is the decree of reversal? Let the objector, if he can, put his finger upon a single line showing that the term, Sanctification and blessing nowhere revoked. for which either the blessing or the sanctification was pronounced, has expired. Nowhere can a removing of the sanctification be found; nowhere a revocation of the blessing. And if the Creator himself does not remove the hallowing, who else shall dare do it? If he who pronounced the blessing has never cancelled it, who shall undertake to annul it? As long as he shall declare it holy, it must remain holy. As long as he shall pronounce it blessed, it must continue blessed. As the day was once sanctified and once blessed—once set up as a memorial of his resting and a symbol of his authority, and we nowhere find a repeal of the act—the interpretation clearly is, that when he said “blessed,” he meant always blessed, and when he said “hallowed,” he meant always hallowed, even to the end of time. And thus its per-

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petuity is for ever established, not only by a divine decree, but also a divine seal, which he has set with his own hand, and which none dare break but the same divine hand that affixed it.

Ground of the hal- 5. But the argument becomes com-  
 lowing and blessing  
 in himself therefore  
 perpetual. pletely overwhelming when we con-  
 sider just this one other thing—*that*  
*the ground of this hallowing and blessing was*  
*in the Creator himself.* He blessed and sanctified  
 the day purely on account of what he had done.  
 He erected this monument to perpetuate the fact  
 that he rested after six days of labor, and there-  
 fore it must ever stand as the sacred memorial of  
 his own act. And shall man undertake to overthrow  
 it? Shall he seek to rob his Creator of this, the only  
 thing of all his works he has reserved for himself,  
 and deny him this only monument he has erected to  
 perpetuate the memory of his own act? As the ap-

pointment rests upon an immutable  
 fact, it must ever stand. Overthrow-  
 ing a monument can never discredit the fact it was  
 intended to commemorate. The destruction of  
 Bunker Hill monument will never obliterate the  
 glorious memories of June 17, 1775; or the over-  
 throw of that at Washington, the fame of the  
 "Father of his country," and the noble achievements  
 of his compatriots in the cause of national indepen-  
 dence. It will ever remain a fact, and a fact, too,  
 that will ever bear upon the conduct of man, whether  
 the memorial of it be overthrown or not, that the  
 Creator did rest after six days of labor, and is still

resting. So then this great truth is ever confronting the world, that not only was the day set apart from all the rest and blessed, and nowhere, and at no time, has either the sanctification or blessing been revoked; but as it was set up to perpetuate a fact, which will ever remain a fact, it must ever, in the nature of things, be impossible to revoke it. The ground of the appointment being in God himself, and the result of his own immutable act, the same necessity for its continuance will ever remain as at the beginning. Before he can recall the sanctification and revoke the blessing, so that this day may become as one of the rest, he must not only change his original plan, but also undo what he did at the beginning, and is now doing. He must blot out of his empire, as well as out of his own history, all knowledge of the fact that he rested after six days of labor, and is now resting. Before the enactment can be expunged the reason for the same must be removed, in accord-

*Legal maxim.*      ance with the established maxim, that as long as the reason for a law continues, the law based upon that reason must also stand. As his resting was the reason of the appointment, and as he is still resting, the same necessity exists for the law now as at the beginning. And if the necessity exists, then the continuance of the law is secured.

*Conclusion.*      If, then, the seventh day rest be a part of the original creation, and one of the original germs from which the whole was developed, and to which the entire after-adjustment is made conformable; and if it was the only part of that creation

that was specifically separated from the balance and blessed, and if the sanctification and blessing have never been revoked, and never can be, because the ground of the same is in the Creator himself and not the creature, then its perpetuity is established beyond all question, it being in the very nature of things wholly ineradicable from the works of God or hopes of men. And furthermore, that as all this was done at the beginning, this rest was not intended to be the peculiar property of any one nation or people, but even as the sun, moon and stars, and all the other original works of the Creator, and his own example also, designed to be the common inheritance of the race, and therefore to continue to the end of time.

## CHAPTER II.

### ONLY THREE METHODS OF ESCAPE.—SCIENTIFIC OBJECTION.—PERIODS.

FROM this sweeping conclusion there are clearly but three methods of escape:

Only three methods of escape. 1. The first is simply to deny the inspiration of the Scriptures, and the truth of the Mosaic record.

2. The second is to maintain the position, that the creation of this first seventh day was only for the use of the Creator himself.

3. And the third is that old stereotyped saying, that the day was made only for the Jews, and therefore that this language of Moses was simply proleptical or anticipatory.

With those holding the first of these, and denying the inspiration of the Scriptures and the credibility of Moses' statement, we can have no argument at this point, but can only refer them to what we may have to say hereafter, when we come to speak of the advantages of this rest. To those, however, who admit the truth of Scripture, and who adopt either of the other propositions, we have some things to offer, and things, too, in our judgment, worthy of their most serious consideration.



FIRST HYPOTHESIS: THE DAY MADE FOR THE  
CREATOR ALONE.

First hypothesis: According to the first of the two made for the Creator alone. last-named hypotheses, the day was

sanctified and blessed at the beginning, but only for the Creator himself. The argument is simply this, that as he sanctified and blessed it for his own use, it can never furnish a foundation for a weekly rest for the creature. But surely the advocates of this theory have not paused to consider the absurdities involved in such an assumption. Can any one see any reason why a God, infinitely holy and supremely blessed, should thus hallow and bless a day for himself? What would be the use of such an appointment? Are not all days and all times alike blessed and holy in his eyes? Can the seventh day, so far as his own conduct is concerned, be any more holy or any more blessed than the other days?

And then what will such do with the fact that the day was afterwards given to the Jews, and how account for all the special legislation connected therewith? To say that the day was sanctified for himself, and yet the subject of special legislation for others, would be a very singular method indeed of exclusive separation and adaptation to one's own personal use. If nothing more had been said after that first statement in Genesis, although the declaration would even then be passing strange, yet we might have been forced to accept the proposed ex-

planation; but the after mention and repeated legislation connected with the subject leave no room for cavil as for whom the day was sanctified and blessed. If blessed and sanctified at all, the blessing and sanctification must have been bestowed with exclusive reference to the wants and necessities of the creature.

Scientific objection. But just here we are confronted with the objection urged by scientists, that even admitting both propositions,—that the appointment was made at the beginning, and that the Creator himself might have no special necessity for this rest,—still it is impossible to see how the Mosaic account can be at all applicable to us, for the reason that the days of Genesis were periods of indefinite length, and therefore no foundation for a command to observe a day based on a scale of only twenty-four hours.

Idea of geologic periods does not invalidate the position. Without either affirming or denying the statement about the length of the days, we can say this much, that even if the idea of geologic periods be true, this admission does not in the least invalidate the position assumed, for the thing contended for is simply the resting of one day after six days of toil, in accordance with the example of the Creator. In other words, the resting of one-seventh of our time in imitation of his example. We know nothing of the length of days in the early cosmogony. As God's ways are not as our ways, neither are his days our days. For aught we know, the revelation to Moses

might have been in prophetic vision, as Hugh Miller suggests, or as that to John on the isle of Patmos, in panoramic scenes, so that he may have only given the things as they appeared unto him in said vision. But be this as it may, the analogy and the duty connected therewith do not depend upon the length, but *proportion* of the earlier periods. If the proper proportion be only maintained, the analogy holds, and the argument would be, that as God rested on the first seventh period, which was the period of a God, so man should now rest upon the seventh, which is the period of a man; it being always borne in mind that the comparison between the Creator and the creature must of necessity be by *contrast*, and never by equal measurements.

But in the more common form which the objection assumes the emphasis is laid chiefly on the seventh period. The objector admits that the blessing and sanctification were performed at the beginning, and that God blessed and sanctified the seventh day, but claims that that day was an indefinite period. The argument is, that as he rested on the seventh day, and as we have no account of his beginning to work again on the eighth, the seventh day was clearly a period, and a period out of all proportion with the other six; and therefore, whether we adopt the geologic idea of six indefinite periods or not, the difficulty resting upon the ground of disproportion still remains, for God has entered upon an eternal rest; and though the first geologic periods may embrace

The more common form of the objection.

millions upon millions of years, there will always be a disproportion between them and the eternal rest of God.

We not only admit the allegation, but also assert the absolute necessity for this very disproportion. This necessity grows out of the prophetic character

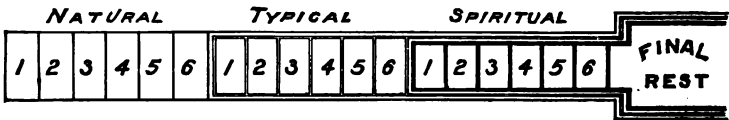
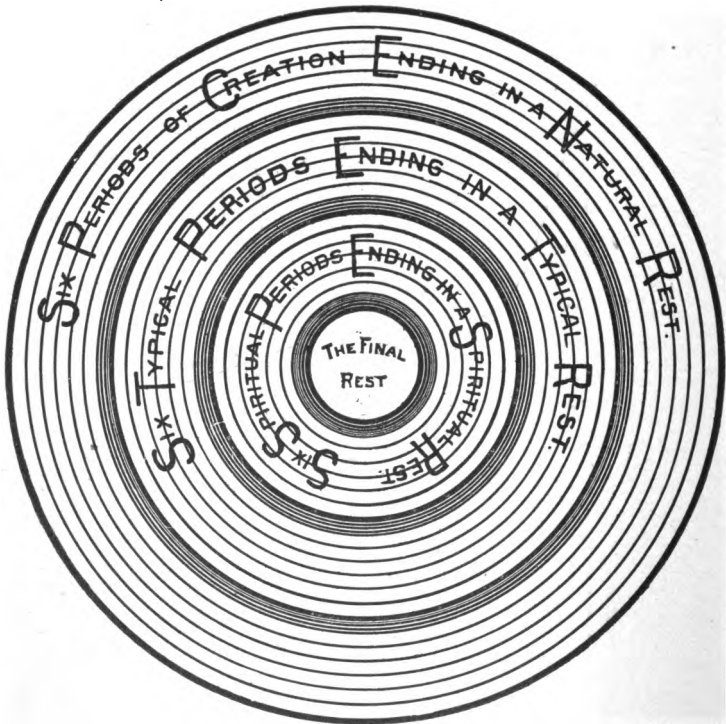
of those seven days of creation. It is necessarily a period. not only true that the seventh day was a period, but the whole scheme of creation and providence demands that that period should be interminable. For this reason the phraseology was changed, there being no longer the usual limitation of "evening and morning." Any one who has given any attention to the subject knows that the prophetic plan is that of a system within a system, a period within a period; and that the last period of any one series includes all the series of the next period. Thus the seventh seal contained the seven trumpets, and the seventh trumpet contained the seven vials with the seven last plagues. So the seventh day rest of creation contains all the other rests, both typical and real, to the end of time, and even through eternity. The natural contains the typical, the typical contains the spiritual, and the spiritual contains the heavenly. Like seven concentric circles these seven original periods lie within each other, the innermost being the Sabbath of creation, interminable in its very nature, and having in its bosom other concentric circles, representing all other rests comprised in the all periods of rest, both actual and sabbatic. typical, the seventh day of rest, the

rest of the sabbatic year, the rest of jubilee, the rest of Canaan, the rest of the gospel, being but progressive stages of the same rest, with the final rest of heaven as its termination. (See diagram on opposite page.) As the bark includes the inner concentric rings that show the growth and development of the tree; as the court surrounded the tabernacle of old, and that tabernacle in its turn held in its bosom the Shekinah of the Lord; or as the telescope, when closed, contains all the draws within, and as each succeeding draw contains all the remaining, so the Sabbath rest of creation includes in it all the other periods of rest that were to come after, and swallowing them all up in its vast sweep till at last it merges into the everlasting rest of heaven, which is but the completion and perfection of that first rest of creation. Like the two opposite oceans, the complements of each other, these two terminal rests, the one the end of creation, the other the end of redemption, though distinct, are yet bound together, and after all are but one and inseparable, whilst the intervening rest of Canaan—the rest of the sabbatic year—the rest of jubilee, as well as that of the gospel, are all but integral portions of the first and adumbrations of the second.

See, then, the entire misconception of those who seem to think that the periodic character of the seventh day is incompatible with the Christian Sabbath. Instead of overthrowing, it only confirms and establishes. Instead of stopping with the paradisiacal rest, or even the rest of the gospel,—like the



DIAGRAM SHOWING HOW THE SEVENTH DAY REST ENTERS INTO THE VERY PLAN OF CREATION,—THE NATURAL CONTAINING THE TYPICAL, THE TYPICAL CONTAINING THE SPIRITUAL, WITH THE FINAL REST IN THE BOSOM OF THE WHOLE.



*Explanation of the Diagram on the opposite page.*

<b>NATURAL.</b>	<b>TYPICAL.</b>	<b>SPIRITUAL.</b>
SIX DAYS OF CREATION, ENDING IN A NATURAL REST.	DIVERS TYPICAL PERIODS, ENDING IN A TYPICAL REST.	SIX PERIODS OF THE CHURCH, ENDING IN THE FINAL REST.
	EXAMPLES.	
	<ol style="list-style-type: none"><li>1. Six days' work in a seventh of rest.</li><li>2. Six periods of marching, of seven stations each (forty-two), corresponding with the forty-two months of the Apocalypse, ending in a seventh of rest.</li><li>3. Six years of fighting under Joshua, ending in a seventh of rest.</li><li>4. After six years of work, the Sabbatic year.</li><li>5. After six Sabbatic years, the jubilee.</li><li>6. After six oppressions, the peaceable establishment of the kingdom.</li></ol>	<ol style="list-style-type: none"><li>1st Period,—The Seals.</li><li>2nd Period,—The Trumpets.</li><li>3rd Period,—The Vials.</li><li>4th Period,—Satan chained</li><li>5th Period,—Satan loosed.</li><li>6th Period,—The Resurrection and Judgment.</li></ol>
		— THEN THE FINAL REST OF HEAVEN.





seventh seal embracing the seven trumpets, the seven vials, and the seven last plagues, that first long period takes in its comprehensive sweep all times till the end of time, including the hebdomadal divisions in nature, in the wilderness, in Canaan, in the spiritual kingdom of Christ; and likewise all rests, until the final rest, the seventh day rest, the rest of the patriarchs and of Israel, the seventh year rest, and the rest of jubilee, the rest of Canaan, the millennial or seventh thousand year of rest, and even the everlasting rest of heaven. To make the resting of the Creator to last only twenty-four hours, or even to cease with the work of redemption, as the theory of some is; or to make the scheme of creation simply confirmatory of the Sabbath appointment, instead of the ground of it, according to the theory of others, is a most degrading misconception of the whole scheme.

And furthermore, see the utter delusion of those who seem to think the seventh day rest can be so easily set aside. For if it enters so essentially into the very structural basis of creation itself, being but one of the prophetic germs of an ever unfolding and progressive plan, how can it ever be expunged from the works of God without completely upsetting the whole?

## CHAPTER III.

### SECOND HYPOTHESIS.—GIVEN TO THE JEWS.

**I**N order to break the force of the argument drawn from the fact that the blessing was pronounced at the beginning, Archdeacon Paley and others have asserted that the language in Genesis is to be understood as proleptical or anticipatory; in other words, that Moses was there giving in advance the reason why the day was afterwards blessed and sanctified. That as he wrote the history of the creation after the giving of the Sabbath in the wilderness; that as the Sabbath was given for the first time to the Jews in connection with the manna; that as no command to keep the day is to be found previous to that time; that as it was asserted by our Lord himself that it was given as a sign between him and them—therefore it was intended exclusively for them, and consequently that the language in Genesis must be anticipatory; in other words, that Moses was speaking by way of anticipation, and was giving the reason in advance why the day was afterwards blessed and sanctified to the Jews, and that the matter was there introduced only for the sake of convenience. Just as in the case of Jeremiah and Paul, according to Archbishop Bramhall's suggestion, of whom it was said, that the one

was sanctified and the other separated to the gospel from the womb, whereas it is evident that they were not thus sanctified and separated in fact, but only in the purpose of God.

If Moses not the writer, prolepsis impossible. In reply to all this, we have to say, first, in general terms, that if there be any truth in the speculative idea advanced by eminent scholars that Moses did not write all of the pentateuch—that the first chapters of Genesis were written by other hands, and that he only compiled what had been previously written—then the whole of this prolepsis theory is at once swept away. For if Moses did not write the opening chapters of the book, but simply used material already at hand, he is not the author of the anticipatory clause. And to say that it was revealed in advance to the other writer, whoever he was, so that he might make it anticipatory, is a view of inspiration that none but the wildest interpreter would dare maintain.

But, secondly, giving the objector the full benefit of the admission that Moses was the writer, and we have still to say:

A parallel case. 1. That if the language was intended to be proleptical, why not also charge the same writer with a similar prolepsis when he represents the Lord as saying to Adam, "For this cause shall a man leave his father and mother and cleave to his wife," when as yet there was no father and mother, no husband and wife, save Adam and Eve, and thereby seek to show that the ordinance of

marriage was not instituted till afterwards? With far greater show of reason could this argument be used against marriage, and yet, singularly enough, it has never been thus employed.

If intended, why not say so? 2. If this language was intended to be anticipatory, is it not surpassingly strange that the writer did not say so? If it were his intention to say that the day was not sanctified, and the blessing not actually bestowed till a subsequent date, how easy would it have been for him to have added some qualifying word, showing that the day was afterward blessed. This could have been done with a single word; but that word was not added. He did not say *afterwards*, nor even *wherefore*, but "he rested on the seventh day from all his work which he had made, *and* God blessed the seventh day and sanctified it," the conjunctive *and* showing the close continuation of the subject and the intention of the writer to say that the blessing was in connection with the resting, and pronounced at the time of the creation.

Then is it at all natural to suppose that the sacred writer could be guilty of so great an anachronism, Strange anachronism. as while in the midst of an account of the creation, he would, without any notice or special necessity, suddenly give a reason for an ordinance that was to be appointed twenty-five hundred years afterwards, of which no previous mention had been made, and concerning which the reader is supposed to be profoundly ignorant? Is this the style our objector would adopt if he were

writing a history? Why, then, attribute to an inspired historian a method, he himself would so unhesitatingly reject? Such a prolepsis of place in history would be wholly out of place even if for the world.

Moses were writing a history exclusively for the Jews. How much more disjointed and inappropriate in a history for the world! Surely the objector will not contend that the original record was designed only for the Jews, but must also admit that it was a heaven-sent legacy for all mankind. How marvellously strange, then, that in giving an account of the creation, intended for the whole world, the writer should, by way of parenthesis, suddenly break the thread of description by stopping to give the reason why God would, twenty-five hundred years afterwards, sanctify the seventh day to a small tribe and people, and only during the short period of their national existence.

But this is not all. No one holds that the account of the resting is proleptical. All must admit that the resting took place at the end of the six days, and further, that the resting was the ground of the blessing. And the foundation of the whole transaction was in the Creator, and not in the creature. He blessed and sanctified the day for what he had done, and not for what man

was to do. If so, the blessing must be both coetaneous and coextensive with the resting. To say that because God rested at the beginning, therefore he blessed a day twenty-five hundred years after for a particular people, is

not only making the universal and generic fact of creation the foundation for that which is special and limited, but at the same time widely separating things that are so closely conjoined, being one and inseparable, in the very nature of the case. If the blessing is based upon the resting, and the resting was at the creation, upon no principle of correct and fair interpretation can that blessing be delayed for so long a time.

Which day was blessed? 3. But further, that a certain day was blessed and sanctified all will admit. Now, the question comes up, which day and which seventh? This is an exceedingly important inquiry. It makes all the difference imaginable whether that blessing was pronounced at the beginning or in the wilderness. If in the wilderness, then the day was blessed for the Jew, and if for us, only indirectly; but if at the creation, then it was unquestionably blessed for the world. Which day, then, was blessed, and when? Was it the seventh day of God's resting? or the seventh afterwards appointed in the wilderness? or was it the universal seventh, dating from the beginning? Does not reason at once respond, and the whole analogy of nature and revelation confirm the declaration that it Godlike to bless every seventh. would be far more Godlike to bless every seventh for the world than simply one seventh for the Jew? and especially for the reason assigned. It would be wholly unlike him who gives his sun to shine upon the whole world to confine this day, with its hallowed blessings, to the

narrow boundary of the Jewish people. The universal reason of God's resting can only find a commensurate result in the blessing conferred upon every seventh day from the beginning to the end of time.

Not seventh in the wilderness. 4. But suppose we admit that it was the seventh in the wilderness that was blessed, and what then? Simply this, that no day was actually blessed till that time. No day blessed for the long period of twenty-five centuries. Not even the day that God himself rested upon! Thus the interpretation not only denies the fact of God's resting when he did, but even goes farther, and puts the day of manna resting above the day of God's resting. If the day on which the great Creator finished his work be not a blessed day, and one worthy of all commemoration, where will you find one in Manna gathering versus creation. the annals of the world? Shall the day upon which a handful of Jews rested from the work of gathering a little manna be proclaimed more blessed and sacred than that upon which the Lord finished his stupendous work, and entered upon his rest—a rest, too, comprehending all others, and reaching even to the everlasting rest of heaven? The interpretation does nothing more or less than this, that it forever robs the illustrious day of God's resting of its blessing, and gives that blessing to another, even to the insignificant day of man's resting. It makes the transaction in the wilderness swallow up the transaction at the creation. It simply says that the rest that God entered at the beginning, and to which his creatures are invited,



God could not enter an unblest rest. was not a blessed rest. As well charge that heaven itself is not now blessed as to say that the blessing was not bestowed upon the rest that God entered, and at the time of his entering upon it. God could not enter upon a rest that was not blessed!

When blessing pronounced. 5. If the seventh day of creation be not the day that was blessed, and if the

blessing was not pronounced at the beginning, then let the objector tell us when and where that blessing was pronounced. If pronounced at all, it must have been either at the finishing of the creation, or at the giving of the manna in the wilderness, or the giving of the law at Sinai, for these are the only places in which we have any mention of the matter. But

Not pronounced at Sinai. that blessing was not pronounced at Sinai, and for the simple reason there

given that the day was to be hallowed because previously appointed and blessed. "Remember the Sabbath day to keep it holy," and why? For the reason that followed, namely, that God had created all things in six days, and had rested on the seventh day, and for that reason had blessed and sanctified the seventh day. Not that he was doing it then, but had done it. Besides, this was not the first mention of the day. They were previously required to keep it in the wilderness at the gathering of the manna. And if observed before, it must also have been

Nor at the giving of the manna. blessed before. But was the day blessed at the giving of the manna? Not the

slightest evidence whatever of that. The language

there used is, "To-morrow is the Sabbath." Not one word said about blessing the day then. Moses only states the fact as a reason for gathering a double portion on the sixth day, because the seventh was the Sabbath, and if the Sabbath then already blessed. We therefore repeat the question, and we repeat it with increased emphasis, *When* was the blessing pronounced? Obviously not at Sinai, for it was there given as a reason for observing the day that it was already appointed and blessed. Not at the giving of the manna, for not a word is there said about blessing anything. The language there used only broadly hints that the day was already in existence, and if in existence, then already blessed. And if not at Sinai, nor yet at the giving of the manna, then there is but one conclusion left, and that conclusion is, that it was pronounced at the beginning, just as Moses distinctly avers. And if not then, we have no account whatever of the precise time when it was actually pronounced.

Bramhall's idea. 6. Then after all, suppose we adopt  
Blessed only in purpose. Archbishop Bramhall's idea that the  
 day was blessed at the beginning, as  
 Jeremiah was sanctified from the womb, or Paul separated to preach the gospel, only in the purpose of God, and what is gained? The very explanation is the admission of the existence of a purpose at the beginning. In other words, that the work of creation was projected with reference to this after-arrangement of the sabbatic institution. If so, then the institution has for its foundation the whole

ground-work of creation—the very position we have been advocating. And if founded in nature, and part of the original purpose of the Creator, no matter when it comes to the surface, it has clearly stamped upon it the indelible marks of its immortality.

*Conclusion.* The conclusion, therefore, forces itself upon us, that the language of Moses in Genesis is not to be understood as proleptical or anticipatory, but that he was declaring what actually took place at the creation—that he meant to say that the blessing was then pronounced and the day sanctified; and that the day thus blessed and sanctified was the seventh, and therefore every seventh to the end of time.

## CHAPTER IV.

### PROLEPTICAL ARGUMENT CONTINUED.—THE INITIAL POINT OF THE SEVENTH DAY REST.

THAT Moses was not speaking proleptically in Genesis, or in other words, the seventh day wilderness not rest did not originate in the wilderness, will the more clearly and strikingly appear from the following considerations:

1. The position that the wilderness was the initial point of that rest is *in direct conflict with the emphatic declaration of Scripture*, that "God rested on the seventh day." If God rested on the seventh day, then there was a rest before the time of Moses. And not only so, but there was one being who observed it. And if God observed it, it must have been blessed. So that here was a rest and a blessing long before the day of Moses. And further, if God honored it at the beginning, it is but reasonable to suppose that our first parents, in imitation of his example, also would honor it; and if our first parents, then their descendants also. But be this as it may, it is enough for us to know that a day of rest was in existence at the beginning; and moreover, that we have one illustrious example at least of its observance. And if so, it is useless to talk of the wilderness being its initial point.

But then it may be said that, though God observed it at the end of creation, man did not until the time of the wilderness. But is that reasonable? Why should God observe it and not man, when the object,

Unreasonable that God should observe and not man. both of the rest and the example, was especially for the benefit of man? Is it reasonable that he would set an example, but that an example was not to be followed for twenty-five hundred years. He would provide a rest, but the blessings of that rest not to be enjoyed till after that time. He would make, at the very beginning, an arrangement for special communion with his creatures, and yet the communion itself delayed for so long a time, and thus for this long period abandoning his creatures, and having no special time set for special communion with them, when he would meet on familiar terms to receive their votive offerings and hymns of prayer and praise, and in return bestow the special benedictions of his grace and love. Why delay so long? The very instincts of our nature, as well as the whole analogy of the Scriptures, utterly forbid the supposition. To suppose anything else than that God would, at the very beginning, appoint a day of special communion, is to rob him of every feeling of a father, and even the interest of a sovereign—for what father is there who does not meet with his children, or what sovereign is there without his reception days?—and at the same time to make the very existence of creation itself a mysterious problem. For why create a world of intelligent crea-

tures unless it be for the purpose of association and communion ?

Fails to account for widespread traditions. 2. The interpretation *utterly fails to account for the widespread, and almost universal, traditions on the sub-*

*ject.* The custom of dividing time into periods of seven days each has obtained in a large portion of the world for time immemorial, and even in heathen nations too; who cannot be supposed to have had any knowledge of the law, or if they had, would have been willing to have received it at the hand of the Jewish people. Hesiod, who lived some nine hundred years before the coming of Christ, styles the seventh day "the illustrious light of the sun." Homer, who flourished about the same time, says, "then came the seventh day, which is sacred or holy." So Callimachus speaks of the seventh day as holy. According to Porphyry, the Phoenicians consecrated one day in seven as holy. Indeed, it is a fact which cannot be disputed, that nearly all the nations of antiquity and the East were acquainted with, and used the weekly division of time, as the Egyptians, Babylonians, Assyrians, and nations of India. And in the present nomenclature of our weekly calendar, the very names of the days are all of heathen origin, being given in honor of heathen divinities. All showing the extensive use of the division, and also illustrative of the remark of Josephus, that "there is not any city of the Grecians, nor any of the Babylonians, nor any nation whatsoever, whither our custom of rest-

ing on the seventh day hath not come." Against Ap. B. II. 40.

*Other traces.*

Traces of the same tradition appear in the fact that many other nations have observed other days than the seventh, as the Persians, Saracens, and ancient Romans,—all pointing, however, to the original appointment of the seventh, as the different traditions of a flood all point back to the deluge of Noah as their origin, and are therefore clearly confirmatory of the same.

Now the question comes up, how are these astounding facts, and this almost universal tradition, to be accounted for? Can any one for a single moment believe that the Jews gave these traditions to the world? The utter improbability, if not impossibility, of any such supposition, will appear if we consider, in the first place, that the Jews were a small and insignificant people in the eyes of the world, and in the second, an exclusive people. They were called out from all the rest of the world for the very purpose that they might be a peculiar people, and entirely separated from all the other nations. They were forbidden to make treaties, or to have anything to do with the surrounding nations, in any manner, shape, or form. As they were the chosen people of God, it is very easy to see how they would soon begin to regard themselves as better than others, and be disposed to look upon the surrounding nations as heathens and the enemies of God, and as such only worthy to be put to death. It is easy also to understand how this enmity and

ill-will would be most heartily reciprocated by those nations, who, in their turn, would look upon them as a bigoted, sanctimonious, despicable race, and who, for that reason, ought also to be wiped out from the face of the earth. Now the pertinent question comes up, can any one for a single moment suppose that the Jewish people, thus holding themselves aloof from the rest of the world, universally hated and despised, shut up to themselves in their exclusive isolation in the land of Canaan, could so impress themselves upon the leading nations of the world as to determine for them such an important thing as their chronology? The Jews give laws to the Chaldeans

and Assyrians, the conquered to the conquering nation? The Jews give laws to Egyptians, one of the oldest

and most learned people of antiquity? Or to the Persians, with their wise men and learned magi, or the Abyssinians and all the heathen hordes of the East? The theory asserts that this hebdomadal division started at the giving of the manna. If so, then the rest of the world received it from the Jews either in the wilderness or after their exclusive establishment in their own land. But was Egypt, or Assyria, or Chaldea, or any of the nations of the East, ever in subjection to the land of Judea? And would those proud nations condescend to borrow, from a people so contemptible in their eyes, such an important thing as a weekly calendar?

Nothing in nature for hebdomadal division. And it must not be forgotten just here, that there is nothing in nature



for this hebdomadal division of time. The year is a natural division, suggested by the revolution of the earth around the sun. The month is a natural division, determined by the revolution of the moon. So also the day. These natural divisions are all clearly marked upon the great dial-plate of nature. But not so here. This septenary division is purely arbitrary, there being nothing in the heavens above, or the earth beneath, to suggest it,—nothing in the revolution of the sun, moon, earth, or any of the heavenly bodies, to determine it. How, then, account for this widespread and almost universal custom? If the division was a part of the original creation, and having its rise coeval with man, then it would be very easy to understand and account for its prevalency. It would be very easy to understand how the different descendants of the Shemitic branch of the household of Noah should still retain the ancestral traditions of their fathers on the subject. But how upon any other supposition? The roving Bedouin cannot pass over the desert without leaving his footprints in the sand. Scientists and paleontologists are looking for the proofs of the existence of a prehistoric race in the long-buried fossils of the past. But how account for footprints where the Bedouin has never gone? Or why expect fossils where there is no prehistoric race? The history of the pre-adamic world is not half so clearly written upon the fossils of the Silurian period as the anterior existence of this institution is established in the old outside and widespread

traditions of the world; and before these ancient footprints can be erased, all this traditional history must necessarily be explained and expunged.

Fails to explain  
symbolistic use of  
number seven. 3. Again, this interpretation still *more signally fails in explaining the mysterious and symbolistic use of the number seven* by the sacred writers. There is a continual recurrence in the Scriptures of the number seven and its multiples. Noah was required to take "by sevens" of clean beasts into the ark. It was "after seven days" of confinement in the ark that the floods were sent. It was three times consecutively on the seventh day that Noah removed the covering of the ark, and sent forth the dove. There were seven years of famine and seven of plenty. Balaam built seven altars and offered seven sacrifices. The walls of Jericho were compassed seven days by seven priests, bearing seven trumpets, and seven times on the seventh day. The ark of the covenant was seven months in the land of the Philistines. Solomon was seven years building the temple. There were seven things offered in sacrifice; seven nations destroyed. The priests were to sprinkle blood and oil seven times. There were six steps to Solomon's throne, the throne itself being the seventh. In building her house wisdom hewed out seven pillars. Gehazi went seven times to look for rain. Naaman washed seven times in Jordan. According to Zechariah there were seven eyes on one stone, and seven lamps and seven pipes. According to Daniel there were to be seven weeks till Messiah

should come, who should confirm his covenant for seven days. Every seventh day, month and year, were sacred. The seventh day was the Sabbath, the seventh month was the atonement, the seventh year the sabbatic year, the seventh seventh the jubilee, the ark rested on Ararat on the seventh month of the flood, the seventh generation from Adam was signalized by the birth of Enoch, and the seventh from Abraham by the birth of Christ. David was the seventh son of Jesse. Noah means rest, and the name was given because in his day the world was to have rest, which occurred in the seventh hundred year of his life, during the flood. According to the best interpretation of prophecy, the seventh thousand year of the world's history will be the millennium of rest. So we read about seven deacons, seven churches, seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven angels, with the seven last plagues. The very term oath comes from a Hebrew word (שבע),

Underlying the meaning literally, *to seven oneself*, because it was customary in olden times to swear by seven things.

As this number underlies the oath, it must constitute the very foundation of all that is sacred and immutable. Even of Jehovah himself it is said, he "hath sworn," literally *sevened himself*. How or in what way, whether by the "seven spirits of God," of whom we read in the Book of Revelation, or some other heavenly thing, we know not. As there were seven symbolic steps to Solomon's throne, and also seven to the South

gate in Ezekiel's vision, for ought we know there might be something corresponding to these in the heavenly temple. Nothing is indeed truer than the trite saying about the sacredness of this number, for it seems to be stamped upon everything sacred on earth, and even to enter into the very structure of the heavenly things themselves.

Symbolistic use outside the Scriptures. The same symbolistic use of this number is also seen outside of the

Scriptures, as in the seven wise men of Greece, the seven counsellors of Persia, and in the seven reputed wonders of the old world. So the shield of Ajax had seven coverings, and seven tripods, and seven maids were included in Agamemnon's peace-offering to Achilles. So in the construction of that marvel of astronomical and historical science—

Great pyramid. the great pyramid. We find unmistakable traces of the sacredness of this number in the seven overlappings of stones in the grand gallery, and in the other remarkable proportions, as Piazza Smyth has shown in his great work.

Typical development. This recurrence is still more noticeable *in the typical development of the Scriptures*. That development is in septenary cycles. The seventh seal contains the seven trumpets, and the seventh trumpet the seven vials with the seven last plagues. Seven days bring on the Sabbath, seven weeks the pentecost, seven months the atonement, seven years the sabbatic year, seven sabbatic years the jubilee, seven thousand years the millennium; and for ought we know, the seventh mille-

nary period will be the dawn of heaven, the final everlasting jubilee.

A creation within a creation. Then going back again, as there is always a creation within a creation, a kernel within a shell, the one natural the other spiritual; and beginning with the six typical periods of Israel, of seven years each, marked by the forty-two stations, and forty-two years of toil, we meet with another seventh period of rest in Canaan, and this period comprehending other periods of seven, the seventh day beginning on the weekly Sabbath, the seventh Sabbath the pentecost, the seventh pentecost the sabbatic year, and the seventh sabbatic year the jubilee—all prophetic of the forty-two months of the Apocalypse, embracing six other periods of the church's toil, and again terminating in the millennium of rest.

Septiform periodicity in nature. And still further, this septiform periodicity is no less conspicuously stamped upon nature than on the sacred page. The law of "completion in weeks" is one of the great laws controlling her operations. Scientific investigation has shown that "the birth, growth, maturity, vital functions, healthy revolutions of change, diseases, decay and death of insects, reptiles, fishes, birds, mammals, and even of man himself, are all more or less controlled by a law of "completion in weeks."

Can giving of manna be the foundation for all this? And now we raise the question, Can any one, for a single moment, believe that the giving of the manna was the

foundation of all this mysterious and symbolistic use of this number in Scripture, and this septiform periodicity in nature? How unreasonable the supposition that these hebdomadal divisions and typical combinations that run through the entire Scriptures, its history, its types, its prophecies, and this manifest law of "completion in weeks," so conspicuously displayed in all the operations of nature and phenomena of animal life, as well as the wide-spread and almost universal use of this number in the history and traditions of the world, should all grow out of such a comparatively unimportant event as the giving of the manna, which lasted only a little over forty years.

Symbolistic use before the manna. Besides, it must not be forgotten that this symbolistic use of the number commenced long before the manna was given, as in the case of Noah's waiting seven days before sending the dove, and Jacob's fulfilling Leah's week, and Joseph's brethren mourning seven days for their father. To say nothing of God's having selected seven days as the cycle of creation. How account for this? Can that which existed *after* be claimed as the ground of that which existed *before*? Surely there must have been a far wider, deeper and broader foundation for all this extensive and magnificent superstructure to rest upon than the transient gathering of a little manna by an insignificant race, and in an obscure corner of the world. No architect would ever lay for the foundation of a palace any material less destructive than the palace itself; neither

would he be so foolish as to begin the work before laying any foundation at all; nor yet would he lay the foundation in such an obscure place. Nothing gives the key to all this extensive and complicated symbolism but the broad philosophic statement in the opening chapter of the book that God rested on the seventh period, and therefore the seventh is the blessed and hallowed period, and the foundation for all the other holy periods—patriarchal, Jewish, Christian, and how much beyond we are unable to say. Here we have a foundation truly broad enough for the whole to rest upon. Here we have a reason easy and natural, and entirely adequate for the explanation of every part. The seven grand periods of creation the foundation of the world! How sublime the thought! How God-like the plan, to make the first seven days the foundation and germ

The oak in the acorn. of the whole creation, as the acorn is made to contain the oak, or the egg the future animal? To make such a trifling circumstance as the cessation of manna the foundation for all this complicated scheme, is not only to leave unexplained the fact that this symbolism had already commenced, and previously existed, but also even to make the sublimely grand events of creation themselves conformable thereto; for if the giving of the manna was the foundation of this hebdomadal division, then it follows that God selected six days in which to create the world, and the seventh on which to rest, because he intended in after ages to require

the Jews to rest one day after getting manna six. How exceedingly strange, if not intensely ludicrous, the thought, that the creation of a universe should be projected upon, and made to conform to the method of the distribution and gathering of manna! How much more reasonable and God-like the conception, that the first seven day's work should not only determine the distribution of the manna, but also, in the all-comprehensiveness of the plan, should be the foundation of the entire after superstructure! or, as we have already alleged, contain the embryonic germs for all future developments, just as the primeval promise of a deliverer to our first parents in the garden contained the substance of all after-developments of the gospel.

Fails to account for universal adaptation. 4. The interpretation likewise *fails to account for its universal adaptation*

*to all men.* This day of rest is just as much a necessity—politically, physically, socially and religiously—to the people of the present age as to the Jews. The individual needs it, the family needs it, the Church needs it, society needs it, the State needs it, just as much now as in the days of Moses. This day of rest is just as well adapted to all men as the air we breathe or water we drink. Strange, then, it should be confined to the Jew when others need it just as much and the adaptation just as marked! Strange that the light should be claimed for any one people when all men have eyes to see it; or the air and water, when these are like necessities for all!



**Adaptability** The very adaptability of this institu-  
**proves universality.** tion proves the universality of the ap-  
 pointment. This weekly rest is universally adapted  
 to all classes—to the Jew no more than the Gentile,  
 the barbarian no more than the Scythian, the bond  
 no more than the free, the poor no more than the  
 rich, the old no more than the young. The appoint-  
 ments of God are all founded in reason. Can any  
 one see a reason why a universal good and a uni-  
 versal blessing should be confined to one people and  
 one nation, and that nation and people as but a  
 handful in comparison with the multitudinous hosts  
 of other nations and peoples that encompass the  
 earth?

**Fails to explain** 5. Then once more, and finally, the  
**prominence given** interpretation *fails to account for the*  
**it.** *general and particular prominence*  
*everywhere given the sabbatic law in the entire*  
*Scriptures.* No other law is so emphasized; no  
 other institution occupies a more prominent position.  
 We find it everywhere in the sacred Scriptures—  
 everywhere interwoven in its very texture, inter-  
 twined in its history, interlaced in its symbolisms,  
 inwrought in its legislation, interjected in its prophe-  
 cies. Like the broad Amazon, that sweeps over a  
 continent, or the mighty Mississippi, that stretches  
 through the whole length of our vast domain, this  
 institution flows through the whole field of revealed  
 truth, beginning with Genesis and ending in Reve-  
 lation. And instead of lessening, its channel only

deepens and widens to accommodate the vast accumulation of its waters. To scoop up the waters of the Amazon, or to dry up the channels of the Mississippi, would be no greater undertaking than the sudden extinction of this sabbatic river. And is the giving of the manna the head-waters of this mighty stream? To ask the question only is to answer it.

## CHAPTER V.

### PROPOSED ORIGIN IN THE GIVING OF THE MANNA.

**B**UT as this is one of the strong points chiefly relied upon by all the rejecters of the Sabbath, who so constantly and uniformly insist that the day was first given in the wilderness in connection with the manna, and therefore intended only for the Jews, we must beg the reader's indulgence while we look a little more closely into this proposed origin of this seventh day rest. We have the account in the sixteenth chapter of Exodus.

The people had taken their journey from Elim, and, on reaching the wilderness of Sin, had murmured for the want of bread. Then the Lord told Moses what he intended to do.

Account of the manna gathering and resting. "Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." (Vs. 4, 5.)

This much seems to have been spoken privately and in advance to Moses.

After the appearance of the manna, then follows

the instruction to the people for every man to gather an omer according to his eating, and not to leave any over until the morning. (Vs. 16-19.)

This goes on until the sixth day, nothing up to this time being said to the people about the Sabbath, or gathering a double portion on the sixth. Then comes the following account:

“And it came to pass on the sixth day they gathered twice as much bread, two omers for one man. And all the rulers of the congregation came and told Moses. And he said unto them, This is what the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning.” (Vs. 22, 23.)

Then again: “And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord. To-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days. Abide ye every man in his place. Let no man go out of his place on the seventh day. So the people rested on the seventh day.” (Vs. 25-30.)

Now, we submit the question, whether all this

sounds like the ordaining of a law, or the giving of directions to comply with a law already in existence? A command to observe a Sabbath, or simply a command to observe the manner of gathering manna because a Sabbath had already been appointed? "To-morrow is the rest of the holy Sabbath." Not *shall be*, nor yet that *every seventh* shall be, but simply, "To-morrow *is*." This is clearly the language of the historian, not the legislator. It is but the familiar method of speaking of something already in existence. Besides, it does not say, thou shalt rest every seventh day from all work, but simply from manna gathering. The direction seems to have been given with exclusive reference to the regulation of manna gathering, and this very fact seems to recognize the pre-existence of the appointment, and here only made applicable to the manna. And this view agrees precisely with the after declaration, "See, for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two Sabbath placed before the manna. days." Thus placing the sabbath before the manna, and showing why the manna was doubled on the sixth, and why there would be none on the seventh, because the seventh had been previously given as a day of rest. The account seems to be stating the reason why the manna was doubled, and not the original enactment of a law, and therefore more of the nature of a reminder of an old ordinance, that had fallen into disuse, than the enactment for the first time of an original statute. And thus we have a most remark-

able instance of God honoring his own law, by the cessation of the manna on the day of his own resting.

Object to prove, Then let it also be observed, that the  
not to institute. expressed object of giving the manna,  
and especially in the manner of it, was to *prove* Is-  
rael, and not to institute a Sabbath. "I will rain  
bread from heaven for you, and the people shall go  
and gather a certain rate every day, that I may  
*prove them*, whether they will walk in my law or  
no." What law? and how prove them? The law  
was clearly the sabbatic law, and the proof consisted  
in this, whether they would observe his rest, even  
when appearances were against them. "To-morrow  
is the rest of the holy Sabbath unto the Lord": one  
of those rest days appointed from the beginning;  
therefore a double quantity is given. Now bake,  
and seethe, and prepare for to-morrow. And on  
the morrow he said, Eat to-day what is left from  
yesterday, and which is miraculously preserved, for  
none will be given to-day. And yet some of the  
people disbelieved, and went out, but found none.  
Hence the Lord asks, "How long refuse ye to keep  
my commandments and my laws?" The whole his-  
tory indicates that the manna was doubled on the  
sixth day because the next was the Sabbath, thus  
showing its previous existence; for, so far as the re-  
cord goes, the manna was actually  
Manna doubled  
before command  
given. doubled before one word was said to  
the people about the Sabbath. Now,  
we submit, if the appointment did not previously

exist, would it not be a strange procedure indeed, to double the manna before the proclamation of the law? Was the passover lamb actually slain before the people were told what was to be done? And furthermore, that the object of the whole transaction was to test Israel's obedience to a law already in existence, and not formally to enact a new one.

As confirmatory of all this is the fact that Moses, in Deut. v. 15, clearly connects the institution with the deliverance from Egypt. The reason there assigned is the fact that they were delivered. Because they had been "delivered through a mighty hand and by a stretched out arm." "Therefore the Lord thy God commanded thee to keep the Sabbath day." If the deliverance from Egypt be the secondary ground of the giving of the Sabbath, then surely the giving of the manna could not be that ground, nor yet the initiation of the ordinance.

And as further confirmation of this view, we mention the fact that the Sabbath is everywhere spoken of as the property of the Lord, as appears from the expressions: "The Sabbath of the Lord thy God;" "ye shall keep my Sabbaths;" "I gave them *my* Sabbaths,"—all showing that the Sabbath was the property of the Lord; something he had previously in his possession, and now formally given to his people.

2. The utter falsity of this manna theory further appears, not only from the explicit language of Moses, that the quantity was doubled because the Lord had

Falsity further appears from its unreasonableness.

given the Sabbath, but *the unreasonableness of the theory itself*. Is it at all reasonable to suppose that an institution that was to occupy such an important and conspicuous position, and play such an important rôle in the after history of the church, and of the world, and that was to be the adumbration of so much that is grand and glorious, would be founded upon such an unimportant and accidental circumstance as the doubling of manna on the sixth day? How much more reasonable the theory that the manna was doubled, because the Sabbath had been given, as Moses states? (Vs. 29.)

But there is a question behind all this, and far more important, which we desire to raise, and which, according to this theory, is utterly impossible of explanation. It is this, Why was the <sup>Why doubled on</sup> manna doubled on the *sixth* day? <sub>the sixth?</sub> Why not on the eighth or ninth, or any other day? It was God who doubled the manna. It was God who appointed the seventh as a day of rest. The question is not why man has divided the week into seven days, but why did God adopt the hebdomadal division? Take the objector on his own ground. Admit his postulate that the Sabbath was given in the wilderness, and the question at once comes up, and we repeat it with emphasis. *Why did Jehovah double the manna on the sixth day* in preference to any other? It is not for us to scan his plans, and to demand reason of him for anything. But who does not see with all the luminousness of a sunbeam his finger pointing back to the original rest as the



foundation of the appointment, God himself thus honoring his own day because already in existence. His conduct at the creation was the ground of his conduct in the wilderness, as he afterwards so emphatically asserted at Sinai. There can be no other foundation for the seventh day rest in the wilderness, any more than the eighth or ninth, than the seventh day rest at creation. The manna ceased on the seventh day because that was already established as the sacred period. To make the manna gathering the foundation of the appointment, and the rest at creation simply confirmatory, instead of creation the foundation, and the rest in the wilderness its after development, is to make the plan of creation conformable to the giving of the manna, and not the giving of the manna conformable to the plan of creation, and thus contradicting the whole analogy of nature, which requires the embryonic cell to contain the germ of all that is future.

First breaking 1. Here, then, is a complete breaking-down of the theory. ing down of the theory in its failure to answer the question, Why was the manna doubled on the sixth day? Genesis, ii. 3-20, and Exodus, xxxi. 17, give the reason clearly and unequivocally, and in so doing point unmistakably to the creation as the starting point of this hebdomadal division. But the demands of the theory require the ignoring of these statements, and in their stead to substitute a mere arbitrary decree in the place of the facts of creation.

2. But this is not the only place it breaks down. If the original idea of the Sabbath be simply a rest from manna gathering, *how account for the prohibition in other directions?* The Jews were required to rest, not only from manna gathering, but all other work. And wherefore? Simply because the manna was doubled on the sixth, or ceased on the seventh? Is that any reason why the people should rest all day, and do no other work, because the manna ceased on that day? The theory utterly fails to explain the universality of the prohibition. It explains why there should be cessation from the particular act of gathering bread, but not from all other work.

3. The theory also breaks down in this, that it utterly *fails to account for the astounding fact that when the law was afterwards formally proclaimed from Sinai not a single word was said about manna, or about the Jews marching in the wilderness and resting.* But the command is distinctly based upon what occurred twenty-five hundred years before, at the creation, and what God himself did then. If the origin of the ordinance be in the wilderness and at the manna gathering, why this complete ignoring of that transaction at the formal promulgation of the law from Sinai? Why this utter silence about the wilderness and the manna? And why this solemn rehearsal of what occurred at the creation, as the foundation upon which the law was based? and not the remotest allusion to what occurred in the wilderness?

If the seventh day rest of the wilderness were the foundation of the law, it does seem marvellously strange that when God, so short a time afterward, thundered that law so loudly in the ears of his people, he did not say one word about that rest. "Six days shalt thou labor, and do all thy work," and rest on the seventh. Not, however, because *you* rested, but because *I* rested. In view of the awful surroundings and proximity to Sinai, to make the simple fact of gathering a double supply of manna on the sixth, and resting on the seventh day, the ground for the appointment, is wholly illogical and unsatisfactory, if not even fanciful in the extreme. The reason given at Sinai completely overlooks the wilderness, which is wholly inexplicable upon the supposition that that was its beginning. The word, "Remember," here used, indicates the same. This word is employed, not as Bishop Beveridge would have us believe, because this is the "only positive command," or, as Archbishop Whately suggests, because it is "the one liable to be violated through negligence and forgetfulness," but for the better reason, that it was the only law formally enacted from the beginning. As the reason assigned overleaps the wilderness, so also must the remembrance. "Remember" what happened at the creation, and not so much what occurred in the wilderness. "Remember" the rest I instituted at the creation, after six days of work, which was then ordained and orally delivered to the world, and not so much the seventh day rest from manna gathering in the wilderness.

And as I rested from *all* work at that time, so do you "remember" to do what I did then, and rest, not simply from the particular act of manna gathering, but likewise from *all* work.

Final breaking down. Universal reason basis for special law. 4. Then the final breaking down of the theory consists in this, that *it is wholly unable to give anything like a satisfactory explanation why a universal and eternal reason should be given as the basis of a special, limited, and temporary law.* The motive given for obedience, in the fourth commandment, is expressly asserted to be the example of the Creator. They were to rest because he had rested. Now, is the example of God the property only of the Jew? Does not this motive appeal alike to all? Is not the foundation of all obligation in the nature, character, and example of God? Are we not bound to be like him—to imitate him as far as possible—to be holy because he is holy, to forgive others because he forgives us? Has he not given his example as the standard for all his creatures alike, in heaven and earth, and does not that example bind on earth as in heaven, even in the absence of a written law? Wherein, then, consists the propriety of assigning a universal reason, and one universal and eternal in the very nature of things, for the enforcement of a temporary and partial law? If God intended the ordinance only for the Jews, why not assign a reason applicable only to them? The universality of the reason proves the universality of the law, and the universal-

Every creature bound by the example of God.

ity of the law establishes its perpetuity. As long as the example of God remains the property of the world, it is simply idle to talk of the abrogation of the sabbatic law. Until that example is annulled, every creature is bound by it to rest every seventh day after six of toil.

The conclusion, therefore, forces itself upon us, from the language here used, that this is not the first enactment of this day of rest—the whole account going upon the supposition of its pre-existence. And in looking back for its first origin, the mind, like Noah's dove returning to the ark, naturally and instinctively turns to the time of God's resting from his creative work, and there alone finds that for which it had been searching.

## CHAPTER VI.

### OBJECTION.—NO POSITIVE COMMAND TO OBSERVE.

**T**HE conclusion just reached is neither inconsistent with the fact that there is no expressed command to observe the day previous to the time of the Exodus, nor the declaration that the day was given to the Jews for a sign between them and God.

No positive command. That we have no notice of a positive command to observe the day before the Exodus, we freely admit. But is that necessary? And are we to conclude that no such command was given? There is not a single line in the Scriptures to show that a command had ever been issued to offer sacrifices till the time of Moses. The first mention of the subject is the assertion that in process of time "Cain brought of the fruit of the ground an offering unto the Lord, and Abel the firstlings of his flock," and yet are we to suppose that no intimation of the divine will had been given unto them? So no positive law requiring tithe was given till the time of Moses, and yet Abraham paid tithes unto Parallel cases. Melchizedek. Neither do we find any law establishing a priesthood, and yet we have an account of Melchizedek being a priest of the Most High God, whom Abraham met when returning from the slaughter of the kings. Where did he get

his authority for the discharge of his official functions? Did he take these things upon himself? Indeed, we have no account of the formal promulgation of any law regulating the morals of the antediluvian world; not a single law forbidding profanity, theft, lying or adultery; not a single law requiring any one to serve the Lord God. And are we to suppose for a single moment that the Lord made no expression of his will to the antediluvian world concerning these and similar things? Did he not commune with Adam, and what was the object of that communion, if not to make known his will concerning these and other matters? Did he not commune with Enoch, and make him his prophet? "Enoch the seventh from Adam prophesied," and how could he be a prophet without a commission and instructions from him as to what to say? And are we to suppose the one short verse in Jude contains all that Enoch ever prophesied? Noah likewise was a preacher of righteousness. Who made him so? and what was it that he preached?

The truth is, we have no explicit commands, no regular formulated code till a regularly organized people. of laws on any subject till God had a regularly organized people to whom he could commit his truth, and a written language for its preservation and perpetuation. But as soon as he had an organized people to be the depositary of his truth, and a written language for its preservation, he then gave those laws in a formal manner, upon this and all other subjects, the communication of

which had been up to this time entirely oral and traditional. When we remember, then, that there was no written record at the first, no regular system of codified laws until the time of Moses, the communications up to that time being all verbal and traditional, and that the early history of the world is exceedingly compact, whole centuries in some instances being put upon a single page, we need not be at all astonished that there should be the briefest allusion to, if not entire omission of, any distinct mention of any law concerning the Sabbath. In the first ages God acted more the part of a Father, and in the absence of a written law, and even of a written language, the presumption is that he frequently appeared at different times, and in different ways, and thus made known his will to the old patriarchs on all matters of faith and practice. And if he could so communicate with the patriarchs on other matters, as he certainly did, why not also on the Sabbath? To use the argument of silence against the Sabbath, and not against other things, as the existence of the tithe, the ordination of the priesthood, the appointment of prophets, the law of blasphemy, lying, theft, and indeed everything else that pertains to the department of religion and morals, is, to say the least of it, an exceedingly one-sided piece of business.

Though there be no positive command on the subject, still there is enough in the Scriptures to lead to the conclusion that the day was previously recognized and observed. After Noah entered the



ark the Lord waited seven days before sending the flood. So after the first sending of the dove Noah waited seven days again before the second sending. And then he stayed yet other seven days before sending the third time. Can any one give any other explanation of this thrice waiting seven days—once on the part of God, and twice on the part of Noah, than this, that even in this early period of the world's history the hebdomadal division of time already existed, and the week already established. Then, in the days of Jacob and Laban, we find them speaking familiarly to each other about the "week," as something generally and commonly known: "Fill her week;" "and he fulfilled her week," the very Hebrew word being used that was ever afterwards employed to designate the term "week." (Lev. xii. 5; Num. xxviii. 26; Jer. v. 24; Dan. ix. 24; x. 2.) Can any one give any other explanation of this than that the division of time into periods of seven days was already in existence? Then later still, we find Joseph and his brethren mourning for their father Jacob "seven days." And Moses waiting seven days between the smiting of the river, and the visitation of the next plague. So at the institution of the Passover in Egypt, distinct mention is made of "seven days:" "Seven days shall ye eat unleavened bread." Nothing is clearer than that this division of time into weeks existed prior to the time of Moses in the wilderness. We meet with it in Egypt at the institution of the Passover; we meet with it in the

time of Joseph; we meet with it in the days of Laban; we meet with it at the flood in the days of Noah, and we meet with it at the creation, for God himself took just one week of seven days in which to finish his work, thus illustrating and establishing the well-known aphorism of La Place, that "the week is perhaps the most ancient and incontestible monument of human knowledge."

These facts, together with the distinct observance of the hebdomadal division in the giving of the manna, as we have already seen, God himself making it the basis of his operation in that appointment, and therefore but a continuous perpetuation of the same,

Previous recognition of hebdomadal division. show most clearly and conclusively the previous existence and recognition of this division. And if existing before

Abraham's time, and before the flood, where can its initial point be but the creation? And yet, in the face of all this, the opposers of the day would have us believe that the giving of the manna was the beginning of this division, and therefore the beginning of this seventh day rest and worship! These last are clearly involved in the former. Notice the facts. First the week, then the erection of altars and sacrifices and worship, and then the permanent union of these with the former. Everywhere worship and the seventh day are bound together. As the week and the seventh day go back to the creation, so also must

Rest and worship counterparts. their complements and counterparts, rest and worship. The whole after history shows the object of the creation of the seventh

day was rest and worship. As that seventh day was created at the beginning, is it at all unreasonable to suppose that it should at once be applied to the uses for which it was made? If there were any knowledge of the history of creation, any traditions in the days of the patriarchs, about the length of time in which God created the worlds, as there doubtless must have been, is it anything unreasonable that those pious men should have honored the fact in adopting it as their standard? And if they knew that God rested on the seventh day, as they must have known, (any other supposition being at once excluded by the whole analogy of Scripture,) is it such an unreasonable thing to suppose that they would, in imitation of his example, also rest on that day? Nothing is more easy and natural than the primeval origin of the Jewish sabbatic law, especially when such distinct mention is made of that origin at Sinai. Reject that origin and we are at once at sea, without either chart or compass.

But we are not left without the strongest corroborating testimony from sources outside the inspired record. God has not left the world without proof Assyrian tablets. of his word. Recent researches of science have discovered some cuneiform inscriptions in the ruins of ancient Babylon. In those inscriptions we have the ancient Chaldean account of the creation, and there we have distinct mention of the seventh day. The late George Smith, in his Assyrian researches, says: "In the year 1869 I discovered, among other things, a curious religious calendar of

the Assyrians, in which every month is divided into four weeks, and the seventh days or Sabbaths are marked out as days on which no work should be undertaken. (*Assyr. Dis.*, p. 12.) A translation of a part of these tablets runs thus:

“On the seventh day he appointed a holy day,  
And to cease from all business he commanded.”

—*Records of the Past*, Vol. IX., p. 118.

Speaking of the seventh day, it says: “The prince of many nations, the flesh of birds and cooked fruit eats not.” . . . . “While robes he puts not on. Sacrifice he offers not. The king in his chariot rides not.” . . . . “To make a sacred spot it is suitable, in the night, in the presence of Merodach and Istar, the king his offering makes, sacrifices he offers, raising his hand, the high place of the God he worships.” (*Ibid.*, Vol. VII., pp. 160, 161.)

Here is some very decided testimony. Scholars versed in oriental lore generally agree that these creation tablets are fully as old, if not even older, than the days of Moses. If older, they settle the question of the pre-existence of a day of rest. And even if no older, they furnish the strongest corroborative evidence possible of the antiquity and widespread prevalence of this institution of heaven. And now the question remains, and will ever remain, for the opposer of the day to answer, How is the voice of those long-buried creation tablets ever to be silenced?

## CHAPTER VII.

### THE SABBATH A SIGN.

**E**QUALLY futile is the effort to overthrow the Mosaic origin of the seventh day rest by making it "a sign" between Jehovah and his people Israel. A sign! Why not also a memorial of the deliverance from Egypt, as Moses so clearly asserts? "And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath day." (Deut. v. 15.) Why make it a sign of what occurred in the wilderness and not in Egypt, unless it be that, if it be allowed to go back to commemorate something that took place in Egypt, it may, for the same reason, be allowed to go still further back, and also commemorate what took place at the creation.

But the passages relied on are the following: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever. For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." (Ex. xxxi. 16, 17.)

“Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws and commandments, and madest known unto them thy holy Sabbath, and commandest them precepts and statutes and laws by the hand of Moses thy servant.” (Neh. ix. 13, 14.)

“Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes and showed them my judgments, which if a man do, he shall even live in them. Moreover, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them.” (Ezek. xx. 10–12.)

*Sabbath not a seal.* Now we desire to call especial attention to the fact that the Sabbath was given as a sign simply, and not as the seal of the covenant with Israel. If a seal, then its abrogation might justly be claimed with the annulling of the covenant. But it was not the seal of the special covenant with Israel. Circumcision was that seal. It was simply a sign or symbol, and of what? The answer is distinctly given both in Exodus and Ezekiel: “For it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.” (Ex. xxxi. 13.) Again in the seventeenth verse: “It is a sign between me and the children of Israel for ever. For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.” Then in Ezekiel xx. 12: “Moreover I gave them my Sabbaths, to be a sign between me

and them, that they might know that I am the Lord that sanctify them." Again in the twentieth verse: "And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Here it is distinctly asserted that the Sabbath was given, not as the seal of any special covenant that he had made with them, but simply as a sign that he it was who had sanctified or delivered them from Egypt, and who was the Lord their God, and whose observance of it would, on their part, be an open recognition of the same. Now surely it will not be contended, that because it was thus used as a sign of his sovereignty over the house of Israel, and their implied fealty to his throne, it may not become "a sign" for other nations just as well, a similar expression of their recognition of his supremacy; nor yet that, because it is so used, the question of its origin and perpetuity is settled. Can nothing be made a sign but what had no previous existence? The objector will not deny the previous existence of the rainbow, and yet God made that a sign between him and his servant Noah and all his posterity: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." He will not assert that the heap of stones set up by Joshua on the banks of the Jordan for a witness was the first heap ever thus set up, and yet Joshua so used it. Learned men tell us that the rite of circumcision was not a new rite, but one that was practised by some of the surrounding nations, and yet God made it the

Rainbow a sign, though existing previously.

seal of his covenant with his people. Surely there can be nothing strange in the supposition that God should take an institution of his own ordaining, and ordained too at the beginning for this very purpose, as well as others, and which had in a great measure fallen into disuse—which the old world had cast off for the same reason that the people of this generation are seeking to free themselves from it—and the observance of which by the Israelites must have been greatly interfered with, if not entirely suppressed, by their idolatrous taskmasters in Egypt, and make it again the recognized symbol of his sovereignty with that people he is now for the first time distinctly separating from the rest of the world, and whom he intends in every particular to be a representative people;—nothing either fanciful or Reasonableness of the selection. impracticable in the thought, that he should select for this purpose an ordinance established at the beginning, and one so well adapted to the double purpose of ever remaining as the memorial of his resting, and the symbol of his national supremacy. Indeed, the very appointment has the impress of a divine hand. No better sign of recognized sovereignty could ever be invented. That people who would cease their daily labors and business, and would thus seemingly sacrifice one-seventh of their time, could furnish no better evidence of their willingness to obey. And in the very magnitude of the exaction we cannot fail to see the very foundation of the appointment, as well as its universality. An ordinance levying such a heavy



tribute, and requiring the seeming sacrifice of so much time, must be supported by some far more powerful argument or reason than anything that occurred in the wilderness. It need hardly be suggested, that that reason is not to be found this side of the creation and the example of God. Let the thought, then, be here emphasized, that the deliver-

ance from Egypt was the *occasion* simply of the giving of the sign, and not the *ground* of it. It is a singular fact, that whilst the deliverance from Egypt is assigned as a reason for not requiring their servants to work on the seventh day, the reason given for their own resting, in every instance, is the resting of the Lord and the example of their God. And this universal reason for ever relieves the ordinance of everything like an exclusive limitation to Israel as "a sign" as much as a special statute.

Deliverance the occasion, not the ground.

Language of Nehemiah. The language of Nehemiah in the above extract is strikingly confirmatory of all this: "Madest known unto them thy holy Sabbath." Not *ordain* or *institute*, but simply *make known*." To make known is to reveal something already in existence. Whilst "he *commanded* them precepts, statutes, and laws," he simply "*made known*" unto them his holy Sabbath. Why this change of phraseology? The very form of the expression "made known," furnishes irrefragable proof of the pre-existence of the appointment.

Usual phraseology. And indeed it is a remarkable fact that this is the usual style of the

phraseology. "To-morrow is the holy Sabbath," is the style in the wilderness. "Remember the Sabbath day to keep it holy," the form used at Sinai. And here in Nehemiah the same method is employed, "Madest known unto them thy holy Sabbath. Thus showing, beyond all cavil, that the origin of the appointment was not at Sinai, at the giving of the law, nor yet in the wilderness, at the doubling of the manna, but clearly ante-dating both, and if before, then nowhere else but at the creation; and if at the beginning, then the ordinance was intended for the world. And furthermore, that the Sabbath that has come to us is none other than the paradisiacal or patriarchal, though not till after a temporary and eventful union with the Jewish theocracy.

## CHAPTER VIII.

### MOSES ASSIGNING ANOTHER FOUNDATION IN

DEUT. v. 15.

JUST as unavailing is the appeal to Deut. v. 15, where we are told that Moses gives altogether Moses alleges another ground. a different reason for the appointment, namely, the fact that Israel had been servants in Egypt and had been delivered. This is one of Archdeacon Paley's points. The reader will at once see the inconsistency of this position with the one we have been combating. Heretofore the argument has been that the Sabbath could not have existed from the beginning, because Moses asserts that it was first given in the wilderness in connection with the manna. Here the argument shifts, and now assumes that the Sabbath could not have been from the beginning, because Moses, in the above cited passage, puts it upon a different ground, namely, the deliverance from Egypt. Now, how do these two positions hang together? Either the reasoning of Paley is sophistical, or else Moses contradicts himself—at one time making the giving of the manna, and at another the deliverance from Egypt, the occasion of the appointment. The slightest attention is enough to show that Moses does not contradict himself, but that the trouble is that there has been a

Moses entirely consistent with himself.

strange confounding, on the part of the objector, of things widely different. Moses, just before his death, and forty years after the giving of the law, in this his farewell address, was giving a general *resumé* of the principal laws and main facts in the history of Israel, and urging them to a faithful observance of the same. Among other things, he tells them how that God appeared on Mount Sinai, in awful majesty, and spake to them the law. He then proceeds to repeat parts of the same, though not in the exact words,—giving the substance, though frequently varying the language, as speakers so commonly do,—which fact shows clearly that he was not formally giving law, but simply quoting law already given,

The scope of his address. and that by way of argument. In quoting the fourth commandment which he does not do in the exact language of the law, when reaching the part that refers to allowing servants to rest, he leaves off the balance of the commandment, furnishing the ground of the original appointment, namely, that God made the world in six days and rested on the seventh, as not suiting his purpose, and by way of parenthesis throws in a sentence to emphasize the preceding thought, and as a reason why they should be merciful to their servants and allow them to enjoy the rest of the Sabbath, and for the reason that they too had been servants in Egypt, and had been robbed of their Sabbaths of rest, and reduced to a state of the severest servitude. “And remember that thou wast a servant in the land of Egypt, and that the Lord

thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Now the question we desire here to raise is this: Are we to understand this interjected clause as a new law, based upon a modified, if not entirely new ground? or merely the language of entreaty?

Is it special legislation, or the presentation simply of motive for keeping an old statute? Moses is here clearly pleading with his people to keep the old law, which required, not only that they themselves should rest, but also allow their servants the same privilege, and giving a special reason for this, that they themselves were once servants. And now shall this special pleading of this old servant of God be construed into a reason for the original law, and thus making the law an entirely new one, and certainly placing it upon an entirely different ground from its original enactment? The law had been uttered by Jehovah himself, forty years before, from the summit of Sinai, and the only foundation for that law was there distinctly given, and that too by divine lips, namely, that God had rested on the seventh day. And yet here, according to this interpretation, the special pleadings employed by his servant Moses, with his people, why they should keep the old sabbatic law, especially the part requiring rest to servants, must come in and completely upset the foundation upon which Jehovah himself has placed the original law, and put it upon an entirely different ground. Ar-

Presentation of  
motive, not legisla-  
tion.

Argument not to take the place of law! take place of law. Moses to set himself up against the Lord, and contradict him to his face—Jehovah basing the commandment upon one ground, and he upon another! Motive to keep a law the foundation of the law itself! A special reason assigned forty years after the formal promulgation of the law, why the people should observe it, the reason of the original enactment of the law in the first instance! A strange confounding, indeed, of things widely separate, and equalled only by the daring effrontery ascribed to Moses, in thus endeavoring to change the entire basis of the law, and putting it upon an entirely different foundation from that upon which Jehovah himself has left it!

Thus it appears, no matter in what light soever the subject is viewed, the conclusion is irresistibly the same, that the sabbatic rest could not have been instituted in the wilderness; and if not in the wilderness, then in no manner, shape or form can it be considered the exclusive property of the Jew, but the common inheritance of the whole race.

# DAY OF REST.

## PART SECOND.—ITS PERPETUITY.

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### CHAPTER I.

NOT ABOLISHED WITH THE JEWISH CEREMONIAL.—  
NATURE OF THE UNION OF THE DECALOGUE AND  
THE POLITICAL COMMONWEALTH.

WE are now prepared to advance one step farther in the argument, and to assert that, as the appointment did not originate with the Jews in the wilderness, neither did it terminate with their dispersion and the destruction of their nationality.

The point of the argument of the opposer is, that it was abolished with the polity of that people because it formed a part of it; it formed a part of it because it originated with it; and it originated with it because it did not exist before. But if we have succeeded in the preceding pages in showing that the initial point was not in the wilderness, but at the creation, we have already answered the argument. For if the ordinance was instituted at the beginning, it was intended for other nations beside the Jew, as much so as the rising and setting of the sun, the evolution of the seasons, or any other part

of the original creation; and the fact of its incorporation in the political code of that people furnishes no evidence whatever against the supposition that it survived the overthrow of their nationality, any more than their dispersion and the destruction of their commonwealth would prove the blotting out of the sun or moon, or any of the original ordinances of heaven. If this ordinance existed from the beginning, and was intended for the world, obviously its union with the political code must have been only of a temporary character, and therefore its continued existence could not in the least have been affected by the after dissolution of that union, any more than the perpetuity of the law of marriage, murder, or theft, which were likewise temporarily bound in that union, could have been affected thereby.

In order to see this, we have only to Nature of union with the common-wealth. consider the precise character of the **union** of this law with the constitution of that commonwealth. It formed an essential part of the moral code of that people, and therefore imperishable.

Laws threefold. The Jewish commonwealth being a theocracy, its laws were of necessity divided into three parts,—that which was moral, that which was political, and that which was religious or ceremonial. The first embraced the entire field of ethics, the second that of political economy, and the third the field of religious rites and ceremonies. These three separate groups were not only different in their nature, but were given at three different times.



First the moral, then the political, then the religious or ceremonial. Now the sabbatic law, being part of the decalogue, belonged essentially and chiefly to the first, indirectly and necessarily to the second, but entirely disconnected with the third. A mere glance at the method of delivering these three codes will be enough to show this.

In the third month Israel reached the wilderness of Sinai. After due notice and preparation, the Lord appeared on the mount and spoke the ten commandments. Then Moses, after that solemn and imposing transaction, went upon the mountain and received some other directions, together with what were termed "the judgments of the Lord," contained in the twenty-first, twenty-second and twenty-third chapters of Exodus, which words and judgments Moses "wrote in a book," and read to the people for their ratification as the basis of the national covenant. They having signified their unanimous approval, an altar, with twelve pillars, was erected, the sacrifice was made, and the people, the altar, and the book were sprinkled with the blood, and thus the national covenant was formed. After the ratification of the covenant, Moses returned to the mount, where he remained forty days, receiving directions about the construction of the tabernacle. After this the tabernacle was reared, from whose precincts, and not from Mount Sinai, was the Levitical or ceremonial law given. (Lev. i. 1.)

Superiority of moral code. This history shows two things very clearly: First, the absolute superiority

of the moral code over the others; Secondly, Its separate and independent existence, especially from the Levitical.

Time and manner of delivery. 1. That superiority is seen *in the great honor put upon it by the Lord himself, both in time and manner of its delivery.*

It was given in advance of the others, and altogether in a different way. It was delivered from the summit of Sinai in a most marked and extraordinary manner. The people were notified three days in advance, and were required to prepare themselves, and to be in readiness. At the end of the third day the Lord appeared in awful majesty upon the summit of the mountain, amid thunderings and lightnings, says the historian, "Mount Sinai was altogether in a blaze." "The mountain smoked and quaked beneath the mighty burden of divine glory resting upon it. No human form was allowed to be present, not even Moses himself; he must go down and stand between the people and the burning mountain to keep them at a respectful distance, lest coming too near they would be smitten to the earth, for their presumptuous rashness and unhallowed familiarity with such marked displays of the divine presence. The Lord then himself being the lone occupant of that mountain, unless accompanied with an innumerable company of angels, and from that temporary and resplendent throne uttered these words with his own lips with a loud voice, and in the audience of all the people.

Spoken by the Lord. And they were not only thus spoken,

Twice written.

but afterwards *also twice written by the finger of the Lord himself*, and that, too, not upon parchment simply, but upon enduring tables of stone, to show how deeply and permanently they were to be engraved upon the heart and very nature of man. Twice written, once upon a broken and once upon an unbroken tablet, symbolically setting forth the truth that they were once written upon the nature before the fall, and are to be inscribed a second time upon that nature, which inscription is made at his regeneration. Also, that as they were once written upon stone, they were to be engraved a second time upon the heart, as the prophet Jeremiah predicted would be, and as the apostle asserted had been done. (Heb. viii. 10.) Then by special command they were afterwards *deposited for safe* Deposited in the ark. *keeping in the ark of the covenant*, upon which rested the Shekinah of the Lord, the most inviolably sacred place outside the courts of heaven, and by special designation were ever afterwards known as the "Tables of the Testimony." Need we remind the reader that there were no such sublime formalities connected with the giving of either the national or Levitical code. These were not proclaimed by the lips of the Lord in the audience of the people; they were not engraved upon tables of stone; they were not deposited in the ark of the covenant; they formed no part of the "Tables of the Testimony;" they were simply given privately to Moses on other occasions and at other times, with instruction to deliver to the people.

Why this difference?

Now, why this difference both in method of designation and time and manner of delivery? Why this special preparation for the one and not the other? Why the one spoken in an audible voice in the hearing of the people, and the other given privately to Moses? Why the one written, yea, twice written by divine fingers, and upon tables of stone, whilst the other was written once upon parchment by the finger of man? Why the one deposited in the ark of the covenant, the symbolic throne of the Most High, beneath the very shadow of the Almighty, thus turned over, so to speak, into the very hands of Jehovah himself for safe keeping, whilst the other was simply given into the custody of the priests, to be preserved in the archives of the nation? The truth is, a man must be simply blind who fails to see that a marked difference is put between the two, and that too, by the Lord himself, and who does not also perceive that there is meaning in that difference. He must surely be blind who does not see that a most marked and peculiar deference is paid these "ten words" even above every other revelation to man, and that by the Lawgiver himself. The example of God, if nothing else, in thus honoring those commandments must for ever lay upon man the obligation likewise to yield to them the profoundest reverence.

Complete isolation of the decalogue.

2. The second thing set forth in that history is the *complete and peculiar isolation of that code from the others.* That separation is most clearly and sharply defined,

so far at least as the Levitical code is concerned. They were given at different times. The one was given *before*, the other *after*, the formation of the national covenant. They were given at different places. The Levitical law was not given from Mount Sinai at all, but from the tabernacle. (Lev. i. 1.) It was not until that tabernacle was reared, and the Shekinah of the Lord had entered it, that the Levitical or ceremonial law was delivered to Moses, and from that tabernacle. They were kept by different hands. God was the custodian of the one, the priest of the other. And not only was the moral code given at a different time, under a different appellation, from a different place, and under different circumstances, but was ever afterwards kept separate from the ceremonial. The tables of stone, with the inscription of God, were never mixed up and put on an equality with parchment containing the inscription of Moses, thus showing that the former were intended to be regarded as having a separate and independent existence, and complete in themselves.

Object and nature of the ceremonial. But this separation will appear the more striking if we consider the *object and nature of the latter*. The object of the ceremonial or Levitical was to make atonement for the violations of the moral and political, the sins of the nation and individuals. Hence, it was placed after these, and given to Moses at his last interview with the Lord. It pertained to offerings and sacrifices, and methods of expiation. What a

strange jumbling together of law and remedy would this be, of making the law for which the ceremonial cleansings were instituted a part of the cleansing itself. Law is one thing, and the provisional arrangements made for securing satisfaction to that law quite another. If the typical sacrifices of the Levitical priesthood could so swallow up the moral code of the Jews as to abolish it, then surely the real atonement of Christ has likewise swallowed up the moral code of the Christian, and we are for ever absolved from any further obedience to that code. The very fact that these two things stand in the relation of law and remedy shows that they are entirely separate; and the very fact that in process of time the typical remedy should give place to that which was real, and which it prefigured, cannot in the least disturb the perpetuity of the law. That law must ever stand, no matter what becomes of the remedy, whether accepted or rejected, changed or withdrawn.

If, then, the moral never formed an integral portion of the Levitical or ceremonial law proper, being always separate, both in name and the time and place of its delivery and custody, as well as its nature and object, it is perfectly obvious that the abrogation of the latter could in no way affect the perpetuity of the former—the temporary character of the one, and the perpetual nature of the other being strikingly and symbolically set forth in the very character of the places from whence they emanated—the tabernacle, the origin of the one, having long since crumbled into ruin, whilst Mount Sinai, the source of the other,

still stands to-day unshaken and immovable, the imperishable symbol of an imperishable law.

Separate from political code. 3. The decalogue was not only thus distinct from the Levitical, *but likewise separate from the political code of the land*, but not precisely in the same way, nor perhaps to the same extent. The ten commandments, though given as the rule for individual duty, yet as such really formed no part of the basis of the national covenant any more than individual morality can be considered a part of the basis of any national covenant at the present day. The basis of the covenant with Israel were clearly the things which Moses wrote in the "book of the covenant," which were read to the people, adopted by them, and sprinkled with the blood.

Decalogue not to be confounded with "judgments." There is no evidence whatever that the ten commandments were ever written in that book. The things therein written were the "words and judgments," given to Moses after the law had been proclaimed from Sinai, and which Moses first repeated to the people, and then wrote in a book. The ten commandments were not spoken to Moses, but directly to the people, and there is no evidence that he was required to repeat them. Why repeat them when they had already been given to the people by divine lips? Why write them in a book when the Lord had written them upon stone, and not yet delivered the same? And why write them in the "book of the covenant" when the same things were substantially repeated in the "words

Did Moses rewrite the ten commandments at Sinai?

and judgments," thus making two inscriptions of the same thing, first the words of the law, then those same words substantially repeated in the "words and judgments" afterwards given? (See Ex. xx. 24.) Besides, the "words and judgments" written in the book of the covenant were submitted to the people for ratification. But is it reasonable to suppose that the words of the ten commandments ever were? They exhibit the tone of sovereignty, and not of treaty making. They contain the eternal principles of righteousness and truth. And we cannot for a moment suppose that the great Ruler of the universe would ever so far compromise the dignity of his throne as to submit such a law, embodying such principles, to his creatures for their ratification. We esteem it far more reasonable, that he would do precisely what Moses said he did, simply, with all the authority of a sovereign, peremptorily to demand their acceptance and obedience. We repeat it, there is no evidence that the words of the ten commandments were ever written in that book that Moses wrote containing the "words and judgments" of the Lord, which were submitted to the people for their ratification, and which formed the basis of the national covenant. They

Spoken before formation of national covenant. were spoken to the people in a mandatory tone before the national covenant was formed, and were therefore intended to be their guide as *individuals*, and not as a nation. In proof of this assertion, we have only to mention the fact that no penalties are annexed. But after-



wards, when repeated in a somewhat different form in the "words and judgments" which were intended for the nation, we find that appropriate penalties were then added, thus showing that as individuals they were directly responsible to God, and the penalty reserved for the judgment of the great day. But as citizens of the commonwealth they were responsible to that commonwealth for the violations of any of its laws, the penalty in every instance being distinctly stated.

If, then, the ten commandments were never written in the "book of the covenant," and formed no part of the national compact entered into at Sinai, but were addressed to individuals, and not to the nation in its original capacity, it is impossible to see how the after-abrogation of the covenant could in any way affect either the integrity or perpetuity of those laws. We can understand how the overthrow of the nation could relieve the individual of any obligation flowing out of his relation to the State, but how relieve him of obligation flowing out of his personal relations to God and to a law authoritatively addressed to him as an individual before the organization of the State.

But suppose we admit that the ten commandments formed part of the basis of the national covenant, does that alter the case? Does that simple fact render them destructible? Are not imperishable materials mixed up with perishable in the construction of earthly governments? Is it not God's plan everywhere, as well as the custom of man, as appears from

How incorporated in government. the whole analogy of his works, to combine the two together? And now, could not the principles of morality enter into the constitution of the Jewish commonwealth just as they do into the constitution and laws of any other country or commonwealth, just as they enter essentially into the constitution and laws of the United States or Great Britain, or any other Christian country? If there was any union at all, this was the character of it, and none other. Now, would any one have the hardihood to assert that the destruction of this republic, or the overthrow of the British realm, would involve the destruction of the ten commandments, or the repudiation of any moral principle, because these principles are incorporated in the constitution and laws of these countries? Why, then, should the destruction of the political commonwealth of Israel bring about such a disastrous result? If the destruction of the house be the destruction of the light that illumines it, or the dissolution of the body be the extinction of the soul that animates it, then the overthrow of the Jewish polity may fairly be considered the destruction of the decalogue that entered into temporary union with it.

## CHAPTER II.

DECALOGUE NOT ONLY UNREPEALED, BUT UNREPEALABLE.—SABBATIC LAW PART OF THE SAME.

**B**UT not only are the ten commandments unrepealed, because forming no integral portion, either of the ceremonial or political code of the land, but *wholly unrepealable in their very nature*. They contain nothing perishable in their composition, nothing exclusively Jewish in their make up, but principles equally world-wide in their application. Before the decalogue can be set aside, it must be made to appear, either that it is intensely and exclusively Jewish in its application, or typical in its nature, and not only typical, but fulfilled, and like the temporary scaffolding, has only been removed to give place to a finer structure. But is there anything intensely Jewish or typical in the command, *Nothing peculiarly Jewish in decalogue.* "Honor thy father and thy mother," or the commands, "Thou shalt not steal," "Thou shalt not kill," or "Thou shalt not commit adultery?" And in what can they be fulfilled but in the obedience they require? These laws are no more applicable to the Jew than any one else, nor yet are they typical in their nature, but contain the eternal

principles of morality and truth, and therefore cannot be placed in the same category with anything ceremonial. Ceremony is one thing and morality quite another. The one is based upon temporary relations, the other is founded upon relations that are fixed and eternal, the one is a formation, framed with reference to a state of things soon to pass away, the other an outgrowth, springing out of the fundamental principles of equity and truth, and founded in the very nature of God and the eternal fitness of things. If the decalogue, then, be thus founded in things eternal and immutable, it is simply idle to talk about repealing or abolishing it, either in whole or in part; just as soon talk about overturning the heavens, or upheaving the eternal throne of Jehovah itself.

There are those who, in their great zeal to have the sabbatic institution overwhelmed in the ruin of the Jewish nationality, have even gone so far as to say that the whole of the decalogue <sup>Whole decalogue</sup> was purely Jewish, and intended only <sup>Jewish, therefore</sup> for that people, and therefore as such <sup>the whole abolished.</sup> has been abolished, and that now the only portions having any authority with us are those which have come to us through Christ. In other words, we have nothing to do with the ten commandments, and that now our only guide are the teachings of our Lord. The theory is simply one of reconstruction. The idea seems to be, that though the decalogue contained the eternal principles of truth and righteousness, it was nevertheless abolished, and after-

wards restored by Christ, at least in some of its parts. But if abolished it must have been by Christ. How singularly strange, then, his declaration: "I came not to destroy, but fulfil." How strange the fact that those very abolished statutes were so often quoted as authority both by the Master and his apostles! How strange also the fact that the great apostle should also use that very law as the means of convicting both Jews and Gentiles of sin, and likewise proclaim it as the standard by which we are all hereafter to be judged! "For as many as have sinned without law shall also perish without law, and as many as have sinned in the law, shall be judged by the law." (Rom. ii. 12.)

And is it not also singularly strange that so many of these abolished statutes were so soon brought to life again? Nine, at least, of them, according to universal admission, have been thus restored; for we meet with them everywhere in the New Testament in the teachings of the Master himself, and therefore, according to the objector's position, are to be

Death followed by resurrection. received as law. So, then, here we

have a death followed by a resurrection! An abrogation speedily followed by restoration! We may well ask, Who ever heard of such a thing in the field of casuistry? Who ever heard of a moral principle being blotted out, though momentarily, and then afterwards restored to life? What an idea! The Master, though he came not to destroy, slaying all ten of these commandments, and then afterwards raising nine of them from the dead,

but leaving the tenth still in the tomb! Why this discrimination? And why this useless work of destruction if so soon to be followed by restoration? Why, in the first instance, abolish these nine at all if he intended so soon to restore them again? Can the objector tell?

Position of others.  
Only one destroyed. Then there are others again who, seeing the utter untenableness of this wholesale destruction of the entire code, and who, seeing no necessity for this useless work of destroying and then bringing to life again, hold that only one has been destroyed, namely, the fourth,—that whilst the others are to bind perpetually, this one has purposely been made exceptional, inasmuch as it was intended to be only temporary and shortlived. But where is the evidence of any such intention? Did the Law-giver so proclaim it? Is there anything connected with the manner of its delivery, or the tone of its language, or the nature of its theme, to lead to the conclusion that it was intended to be of this exceptional character? If intended to be different from the rest, why incorporated with the other nine, and that too in their very heart? Is it not a strange confounding of things political and things moral, of things perishable and things eternal, when a temporary political statute should be placed in the very midst of a code, the rest of which was so intensely spiritual and moral, and therefore eternal, and that too without the slightest intimation that any such difference existed? The only possible ground upon which this distinction can be based is

the fact that it was afterwards incorporated in the political code of the country, and made the basis of a political ordinance, which, like all the other political ordinances, became exclusively Jewish, both in name and nature. But, then, were not the other nine likewise incorporated and made part of the political code of the country? Now, can any one give any reason why, if one of these commands should be abrogated, because incorporated in the political code, and not the other nine, which were similarly united to it? Or why, if the world has been freed from the obligation to observe a day of rest because the law requiring it was incorporated in the political code of the country, they would not, upon the same broad principle and upon the same general grounds, be likewise relieved from the obligation to have no other gods, or make no graven images, to obey parents, or not to lie, steal, or commit adultery? If the dissolution of the solar system will necessitate the destruction of Mars, the fourth in the order of the planets, and none other, then it will be very easy to see how it is that the fourth commandment alone would be overwhelmed in the ruin of the Jewish commonwealth.

Furthermore, it is distinctly asserted that so perfect is the law of the Lord that to be guilty of one is to be guilty of all. (James, ii. 10.) If, then, that law be so singularly perfect that the infraction of any one part be the infraction of the whole, how will it be possible to extract one entire statute without completely destroying the whole?

Three difficult problems. Here, then, are the three difficult problems for the objector to solve. How, in the first instance, to account for the destruction of one, and not of the other nine of these laws. In the second, if all were destroyed alike, how to account for the restoration of the other nine, and not of this one? And, in the third place, how this "law of the Lord," which is declared "perfect," can endure these radical mutations, on the one hand, and this emphatic diminution on the other, and yet retain its perfection.

Part "ceremonial," and part "moral." But, we are told, that the ground of the discrimination is in the nature of the command—that the fourth commandment is, in its very nature, if not wholly, in part at least, ceremonial. We have read a good deal about the "positive" and the "real," the "ceremonial" and the "moral," in this command; of something "Jewish," and something "moral"; of something "special," and something "universal;" of a "temporal Sabbath," and an "eternal Sabbath." Some contending upon this ground that the part positive has been done away with, and the part moral remaining; others, for the same reason, contending for the abrogation of the whole, upon the ground that the whole of it was ceremonial. We candidly confess we get no idea whatever from those writers on the Sabbath who speak of a "positive" in the fourth commandment, which has been done away with, in contradistinction to a "moral," which remains, any more than if they would speak of a



“positive” and a “moral” part, a part “temporary” and a “part enduring,” in the third, fifth, or ninth. If any inspired writer has so defined the law, it has entirely escaped our notice. If there be anything in the fourth commandment strictly ceremonial or purely Jewish, we would most gladly be told wherein. Is there anything ceremonial or purely Jewish in the example of God, the foundation of the law? or in requiring us to imitate that example? Anything purely Jewish or ceremonial in the idea of devoting

Nothing peculiarly Jewish in example of God. a part of our time to the great Jehovah, in token of our recognition of his authority, any more than the devoting

a part of every day to his service? Or in our accepting a seventh day rest as a token or pledge from him, being a part of the advance payment of that eternal rest we shall enter upon hereafter, when done with the labors of earth? Anything purely Jewish or ceremonial in the observance of a natural law, stamped upon our very being, and one, too, so well adapted to our wants and necessities, both temporal and spiritual? If there be any more ceremony in all of this than any other outward duty, or if all of this be better suited to the Jew than anybody else, we have utterly failed to see it.

Besides, in the absence of all special instructions on the subject, who is to sit as umpire in the matter, and to determine what is only positive, and what real?—what is only ceremonial, and what moral?—what part of the law has been abolished, and what part remains unrepealed? Is it at all presumable

that the great Lawgiver would have left any of his statutes upon such a precarious and uncertain foundation as mere human fancy and caprice?

We utterly repudiate all such distinctions, for the simple reason that they are neither in accord with the teachings of Scripture or the dictates of common sense. That there was something positive and ceremonial in the sabbatic law of the political commonwealth no one disputes; but not in the fourth commandment. The error of this class of writers consists in confounding things widely separate. The fourth commandment and the political Sabbath are as far removed from each other as the poles. The fourth commandment belongs to the field of morals just as much as either of the others, being laid just as deep in the nature of God and man, and the eternal fitness of things. It is stamped upon the moral and spiritual constitution of man, as well as the whole creation, and made essential to the whole scheme of revelation and providence. At the creation this law was stamped indelibly upon all nature, and, as we have already seen, made the basis of all things,—man's constitution, as well as everything else, being fashioned with reference to it, and the whole after development of all the works of the Creator being made conformable thereto. And if stamped upon the whole face of nature, and made a part of the original plan, it became a natural law as much as any other; and if a natural law, then perpetual.

But it may be said, that though there may not be

anything ceremonial in the corpus of the law, yet there is in the requisition to observe a particular day, namely, a particular seventh. But if this be the only ceremonial part about it, how can the destruction of this little ceremonial portion overturn that portion which is professedly moral? Why seek to make the whole destructible, because a part might be claimed to be so?

Nothing ceremonial in the fourth commandment. But we deny the existence of anything ceremonial, or purely and exclusively Jewish in any part of it. We have searched, and searched in vain, to find any law distinctly requiring and defining the boundary of any particular seventh. The command, as we read it, is simply, "Remember the Sabbath," and as Sabbath means *rest*, "Remember the rest day to keep it holy." It does not even say *seventh*, but *rest day*. This is the whole of the command. That which follows is only explanatory, and defines which is the rest day, namely, the one following the six days of toil. The whole meaning is simply to rest one day after six continuous days of toil, in imitation of the example of God, not one word being said about any particular seventh. That idea of a particular seventh comes from the political code, with which we have nothing to do. It comes from the previous history, which constitutes no criterion for our guidance in the matter, being entirely Jewish. If the meaning of the law is, that a particular seventh was to be observed, is it not strange that no instructions are given for determining that particular

seventh, no special rules for finding out where it was to begin, and where it was to end?

But suppose we admit that to the Jew it meant a particular seventh, counting from the first cessation of the manna, what then? What would be the bearing of the case upon us? The previous history, and not the law, determined that matter for him. The law by itself says nothing about any particular seventh. The history then forms the complement of the law. And now, if the previous history of the Jew settled the day for him, why may not our previous history also determine the day for us?

The law twice given—as individuals and as a nation.

Besides, there is something else we must not forget. The law was twice given to the Jew. First, from Sinai to him as an individual, before the establishment of the national covenant, and directly responsible to God for its infraction; and secondly, from the base of the mountain, after the establishment of that covenant, and to him as a citizen of the commonwealth, and responsible to that commonwealth for its infraction. Here is a clear cut distinction that any one can see. It was to this latter the death penalty was attached. It was this law that determined the particular seventh, and not the other. The requirement for the Jew to observe a particular seventh, if that was the case, was simply a part of the political or national code, with which we have nothing to do. It formed no part of the moral law. It formed no part of those immortal "ten words" uttered from Sinai, engraved upon the stone, and

deposited in the ark. Not one word is said in that law about keeping any particular seventh. The command is "remember the rest day to keep it holy." In other words, remember, in imitation of the divine example, to work six days, and to rest one. The very general way in which the command is put, there being no limitation to time or place, shows clearly and conclusively that the essence of the law consisted in the imitation of the example of God in resting one day after six of toil. The fact that the Jews might afterwards have been required, by a special political law, and for a special political purpose, to observe a special seventh, has no bearing whatever upon the question, so far as we are concerned, since that was entirely a political regulation, existing only during the life of the commonwealth, the original law only requiring the observance of a seventh day of rest, the question as to which seventh being entirely left for after consideration, and to be determined upon other principles.

Answer to cavil  
about death pen-  
alty.

And just here we have an answer to that old cavil about the transfer of the death penalty, and the rigorous enforcement of the old sabbatic law. Let it be borne in mind that it was the original or paradisiacal ordinance that has been transferred to us, and not the Jewish political Sabbath, and nothing is said about death penalty in that ordinance. Let it further be borne in mind that the fourth commandment is the law to control us in the matter, which law was given to the individual Jew before the formation of the

national covenant, and nothing is said about death penalty in that commandment. And let it still further be borne in mind, that the death penalty was not added until the political code was given, of which it formed a part. Not one word is said about stoning or any other penalty in connection with any of the ten commandments as uttered from Sinai, and which constituted the moral code. It was in the political and civil groups of laws that those severe penalties occur. And what is remarkable, and should for ever silence this cavil, is the additional fact that these penalties were likewise added to the violation of other statutes as well as the fourth. He who blasphemed the name of the Lord was to be put to death. The adulterer was to be stoned. So, also, he who dishonored his parents. Like the sabbatic law, these also were state regulations, and parts of the political code, and were not in the original law as proclaimed from Sinai, not one word being there said about stoning any one for anything. If the addition of the death penalty be evidence of the abolition of the fourth commandment, why is it not equal evidence of the abolition of these others? Is it not strange that men should now argue for the abolition of the fourth commandment, because a man, in violation of the statute in the civil code, had gathered sticks on the Sabbath, and was stoned, and not also for the abolition of the third commandment, because the son of Shelomith was likewise stoned for blaspheming the name of the Lord; or for the abolition of the sixth or seventh, for similar

inflictions of the death penalty on violations of those laws? The cases are precisely analogous, and common fairness requires that the same principles of interpretation be applied to the one that are so readily applied to the other.

## CHAPTER III.

### ARGUMENT FROM THE PREFACE.

**E**QUALLY futile is the effort to Judaize the fourth commandment by appealing to the preface to Appealing to the preface. the whole, which says, "I am the Lord thy God, which hath brought thee out of the land of Egypt, and the house of bondage." It is contended that this means the Jews, and no one else. We may here remark that it seems a little strange that this objection should be urged against the fourth, but not against the fifth commandment, which lies contiguous to it. The phrase, "In the land which the Lord thy God giveth thee," which occurs in the latter, clearly refers to the land of Palestine. Why does the objector not also use this point in his Judaizing effort? Perhaps the explanation of his silence is found in Eph. vi. 3, where the Apostle Paul settles the matter, when he interprets "the land which the Lord thy God giveth thee" to mean the whole world, thus showing that the law was not intended merely for the Jews, but for the Ephesians as well. That this commandment, together with the others, was originally given to the Jewish people, no one disputes. But that it was given to them alone is quite another matter. If the



simple fact that the law was given to  
 To them *first* does not mean to them *first* is to be construed to mean *alone*.

that it was given to them *alone*, then upon the same principle the entire Gentile world will be excluded from all participation in the use and benefits of all of the Old Testament Scriptures, they having no part nor lot in anything written therein, seeing they were all given primarily and chiefly to the Jews. If the preface Judaizes the fourth commandment, so it must also the other nine, and thus we are left without any moral code whatever. Furthermore, upon this exclusive principle, we would likewise be debarred from all that is written in the New Testament, inasmuch as the larger part, if not the whole of it, was addressed to the churches of apostolic times, and not to us. Why, then, receive anything in Paul's epistles as binding upon us, when they are addressed to the Romans, Corinthians, Galatians and Ephesians? Do Romans, Corinthians, Galatians and Ephesians mean the people of this generation? Indeed, the principle that we are to claim nothing but what the Creator has given directly and personally to us, and not what we inherit by succession, will shut us out of all participation in the enjoyment of natural blessings as well as privileges of the gospel. These things all come to us by succession and inheritance, and not by direct grant. Our names are not once mentioned in the original distribution of the lands and good things of the earth—in the giving of fire, air, earth and water—any more than in the invitations and promises of the

Scriptures. If natural blessings and scriptural invitations and promises can be received by succession and inheritance, why not also law? It is upon the

Double ground in-  
heritance. double ground that we claim the moral code of the Jews as our own. 'Not

only upon the broad, fundamental principle that each succeeding generation is the legitimate heir of all that preceded it, but upon the special ground also that the Jewish people were made the type and representative of the Church of God and the world to the end of time, and as such were constituted the depositaries of God's law and truth. "To them were committed the oracles of God," and committed to them to be kept for the world, and for all who should come after them. It is especially upon this typical ground we argue the binding nature of every unfulfilled principle or maxim of the Jewish religion. God first gave these to them, but intended the same through them for the world, as he gave natural blessings to Adam for his posterity. He speaks to the antitype through the type. And it is a fundamental law of his kingdom, and everywhere recognized, that whatever is true of the one is equally true of the other, only in a higher sense. Thus the Saviour begins speaking about the destruction of Jerusalem, but soon makes utterances applicable only to the final conflagration, which was entirely allowable, as the one was the type of the other. It is only upon this principle that Joseph could say, "The seven kine are seven years;" or the Saviour of the bread, "This is my body;" or the Apostle Paul could say,

“For whatsoever things were written aforetime were written for our learning” (Rom. xv. 4); or so broadly assert, concerning those ancient writings, “All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. iii. 16); or in quoting the fifth commandment, could make “The land which the Lord thy God giveth thee” embrace any and every part of the habitable globe. The meaning, therefore, of this preface, with reference to the anti-type, is simply this: “I am the Lord thy God, that brought thee out of the spiritual land of Egypt, and the house of spiritual bondage.” Instead of overturning, it only furnishes the greater reason for our observance of the entire code. If Jehovah, the temporal, how much more so Jehovah, the spiritual Deliverer, has the right to obedience?

#### FIRST OUTLOOK.

We are now prepared for our *first general outlook*. If the sabbatic law was a part of the original plan; if it was stamped upon the creation at the beginning, and given traditionally and orally to our first parents and the patriarchs of old; if not given for the first time, but simply renewed unto Israel in the wilderness in a written and permanent form; if it formed no part whatever of the Levitical law, and was simply united temporarily with the political code, entering into union with it only as the other nine, or as the principles of morality enter into the political constitution of any country, so that the after dissolution

of the Jewish nationality did not affect it any more than the destruction of any Christian government would destroy the morality incorporated in its constitution; if it was not only unrepealed, but wholly unrepealable in its very nature, belonging to the field of morals, and not of ceremony,—being the “law of the Lord,” and not “the law of Moses,”—having for its foundation the immutable acts of an immutable God, and for its sanction the unchanging example of that same unchanging God, and being in reality but the earthly part of that heavenly rest into which the Creator entered at the finishing of his work, and unto which we are now invited,—if this be its character and nature, its origin and destiny, it must be infinitely exalted above all the mutations of earth. And if it survived such a terrible upheaval as the overthrow of Judaism, then there can be nothing else to check its onward march to the end of time.

## CHAPTER IV.

### THE SABBATIC LAW NOT ABOLISHED BY CHRIST.

**B**UT it has been asserted, and asserted, too, with a good deal of emphasis, that no matter how strong soever the argument constructed on general principles, and no matter what the claims for the origin and position of the sabbatic institution in the olden times, the whole force of the reasoning is overcome by the revelations of the New Testament. That as the institution was a part of the old dispensation, and as the whole of that dispensation has been fulfilled and repealed, so this institution has likewise been fulfilled and repealed with it. But the question here is very pertinent,—Was everything under the old dispensation repealed? Has the ordinance of marriage been repealed? or the law of murder, so soon announced after the fall? or the law of incest? or any other part of the moral law? If, like the ordinance of marriage, this institution has existed from the beginning,—if it formed part of the original creation,—and, like the law of murder, entering only into a temporary alliance with the Jewish commonwealth, it is impossible to see how the revolution in the days of the Saviour could affect it in the least. If antedating the Jewish hierarchy, why not also survive the wreck of that hierarchy? If only

Antecedent pre-  
sumption against  
repeal.

temporarily bound up with the ritualistic system, why perish with it? If a recognized part of the moral code of the world for four thousand years, how could it, in any way and upon any principle, be repealed at so late a day? The positions already considered and established do interpose such insuperable barriers in the way of repeal, and furnish such a foundation for the strongest presumption in favor of perpetuity, that nothing but the most emphatic and unequivocal declaration on the part of him who is the Lord of the Sabbath will suffice for the destruction of a law so long and so well and securely established.

Dealing with law, not ordinance. And let it ever be borne in mind that we are now dealing with law, and not simply an ordinance. The ordinance was the result of the law, and not the law itself; and here, then, is a solemn decree, resulting in the enactment of a law based upon the nature of God and the facts of creation, and which, at a very early day, was formally incorporated in the moral code, which code prevailed unto the coming of the Master, and nine-tenths of which is still recognized of binding authority! Shall, then, such a decree be set aside without an express declaration on the part of the law-giver that ordained it? If the Incarnate Son,—he by whom the Father created all things; who ended his work on the seventh day by resting; who, by way of anticipating his incarnation, appeared so often in different forms to the children of men under the old dispensation; whom Abraham saw and was

glad; who was the rock that followed Israel through the wilderness; who, in such glorious epiphany, and from the summit of the burning mount, authoritatively repeated and proclaimed that law; and who afterwards so clearly asserted this as his high and sole prerogative, being "Lord of the Sabbath,"—if he should proclaim the law repealed, then it would

Never declared  
law repealed. be repealed indeed! But has he at any time or anywhere said that that law was repealed? Nay, never. Not one word of his lips, not one act of his life, can be so construed. He never said at any time to anybody that he had repealed it in whole or in part, or would repeal it, or had authorized any one to repeal it. Instead of this, he at all times recognized its binding authority; he obeyed it himself; he interpreted it, and died leaving it, with his interpretation annexed, as the expressed statute of his kingdom, as much so as he left the law of murder, or adultery, or profanity, with his interpretation annexed, as the law of that kingdom. Instead of repealing, the truth is, he

Argued to show  
the contrary. actually entered into argument with the Pharisees to show that his acts were all conformable thereto. And instead of removing, he positively asserted that he did not come to destroy, but to fulfil, or, in other words, to maintain. If Christ the Lord actually made an argument to show that he had not violated the law, it does seem strange that man should now be making an argument to prove that he did, and to accuse him at this late day of doing something he himself asserts

he never did, and which he even entered into argument with the Pharisees to prove that he never did!

But, says the objector, though there may not be any clear and distinct declaration of repeal, yet there are things in the teachings and conduct of the Master to show that the law has been greatly modified, if not entirely repealed. With the question of modification we have nothing to do just now, but shall consider the same in its proper place. The simple point now before us is that of repeal.

Nothing in teaching or conduct to show its repeal. And we repeat the question, Is there anything, either in the teaching or conduct of the Master, to furnish the least shadow of foundation for the supposition of repeal? Did he not obey the law? Yes. Did he not attend the synagogue worship every Sabbath day? Yes. Did he not urge his disciples to pray that their flight from Jerusalem, forty years after his death, should not be in the winter or on the Sabbath day? Yes. Did he not meet with his disciples regularly, after his resurrection, on the first day of the week? Yes. Did he not pour out his Spirit, with pentecostal power, on the first day of the week, after his resurrection and ascension into heaven? Yes. Did he not favor his servant John with the last revelation of his will on that day? Yes. Where, then, is the evidence of his having ever repealed the law?

Grounds of the abrogation. When pressed for an answer, all that the objector can say is, that when charged by the Pharisees with doing that which was not lawful, because he allowed his disciples to gather



ears of corn, as they passed through the field on the Sabbath day, he replied, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." (Mark, ii. 27, 28.) And that, under this ruling, he not only allowed his disciples to gather ears of corn, but actually travelled with them from place to place, healing the sick and preaching the gospel of the kingdom, on the Sabbath as well as on other days; and that on one of these occasions he even went to a feast, at the house of "one of the chief Pharisees." Let us severally take up these points.

In what sense  
"Lord of the Sab-  
bath."

When he said, "The Son of man is Lord of the Sabbath," did he mean that he was Lord to destroy, or simply to defend? Did he not mean this, that, as he was Lord of the Sabbath, he would see to it that its claims should be properly defended—its honor duly vindicated? His action must determine his meaning. If what he had done, or allowed to be done, destroyed the day, or was inconsistent with the law, then this answer, which was given in explanation or vindication of his conduct, would mean that he was Lord in the sense that he had the authority to set the law aside. But who else than the Pharisees have ever charged him with violating the fourth commandment in what he did? He not only protested his innocence, but even argues to show that he did not violate the law. "Have ye not read what David did when he was an hungered, and they that were with him?" "Or have ye not read in the

law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." (Matt. xii. 3-7.) Mark the expression, *the guiltless*. If, then, he did not violate the original law, and this answer was simply given as the reason for his conduct, why bring it up as evidence of repeal? To make the words mean that he was Lord to destroy, is to say that he had set the fourth commandment aside, and was acting under a law of his own—the very thing he was repudiating and endeavoring so earnestly to disprove. There is but the one simple explanation of the words, and that is, that as he was the Lord of the Sabbath, who originally gave the law, and who certainly understood and had a right to interpret its meaning, he therefore could not, and would not, as the Pharisees supposed, violate his own law.

But suppose we adopt the idea of the objector, and say he meant that he was Lord in the sense that he had the right to set it aside, would that be equivalent to saying that he actually did suspend the law? It is one thing to say that he had the right to annul the law, and quite another to say he actually did. If what he had done, or allowed to be done, was not a violation to make his assertion of supreme authority to change or amend, if necessary, mean that he actually did exercise that authority in thus changing and amending, does seem illogical in the extreme. That

Not mean the power was actually exercised.

he had this power, none but the Pharisee would deny. The thing we wish proof of is, not that he said that he had power, but that he exercised it. As what he did was in accordance with the old sabbatic law, and the language was employed in justification of the act, nothing but the severest wresting could ever extort from it the idea of repeal.

“Made for man.” So that other declaration, “The Sabbath was made for man,” must be interpreted in the same way, as it occurs in the same connection, and is part of the explanation of what he had just done. He claims that his disciples were guiltless in gathering the corn, as it was a case both of necessity and mercy, as much so as David’s eating the shew-bread, or the work of the priests at the temple. In other words, that neither he nor his disciples had violated the fourth commandment, for the reason that the Sabbath was originally made for man, to be used in the way they had used it, the Pharisees denying on the other hand that it was made for any such purpose. How the objector can get anything like repeal out of all this, when the very point the Saviour was making with the Pharisees, and which he was endeavoring to prove, was that he was not guilty of any violation of the old sabbatic law, we are at a loss to know. To say because the Saviour asserted, in vindication of himself, and in interpretation of the original law, that the day was originally made for man, to be used in the way he had used it, namely, for works of necessity and mercy, therefore it was made for any and every

purpose, is a most miserable *non sequitur*. It is a piece of reasoning akin to the following: Woman was made for man, therefore concubinage is allowable. Money was made for man, therefore it is right to steal.

The Saviour was speaking of the original enactment, let it be noted, and the original purpose for which the day was made. If you wish to know the intention of the lawgiver, you have only to see what he said about the law at its first enactment. And now does the objector mean to say that the Master intended to teach, that when God first made the day, and established the law, he made and established it for any and every purpose? That when God blessed and sanctified the day, he blessed and sanctified it for any and every purpose? That when he proclaimed from the summit of the mount, in such awful majesty, "Six days shalt thou labor and do thy work, but on the seventh day thou shalt do no work," he then simply meant that the day was made for any and every purpose? If that were his intention, it was singularly strange that he afterwards commanded the Sabbath breaker to be stoned. The whole legislation,

The after legislation believes the interpretation.

as well as past history of the Jews, simply belies any such interpretation. To make the Saviour mean that the day was originally made for any and every purpose, is simply to make him flatly contradict all that had ever been written, said or done on the subject. It is to accuse him of saying that Moses was mistaken, the Jews

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mistaken, the whole world up to that time mistaken, and even the lawgiver himself mistaken when he gave the law; for that law, when first enunciated, meant nothing more than this, that the day was then made for any and every purpose. Away with any such blasphemous impeachment of the divine wisdom.

Or did he mean to say that it was made for the people of a former generation in one sense, but for For what genera-  
tion made? the people of a later generation in a different sense. "Made for man," but for whom? For the Jew only? The reader cannot fail to see the glaring inconsistency between the position herein assumed and the one combated in the preceding pages. The position there assumed was that the day was intended entirely and exclusively for the Jew. But here the objector shifts his position, and now contends that it was not made for the Jew *at all*, but for "man" universally, of every age and nation, and for any and every purpose. Now, which will he choose? If he adopts the former, and say it was intended for the Jews, then he is shut out from all use of the Saviour's words. If the latter, and say that it was intended for man everywhere, then as the Saviour was speaking of the original law, the question is settled that that original law was intended for all mankind. To say that both positions are true, that the old law was for the Jew, and the Saviour was giving a new law for later generations, is simply contradicted by the whole history of the case, which shows that he was not asserting any new principle or new law, but interpreting

an old one, and laboring to show that neither himself nor his disciples had been guilty of any infraction of the old law.

Thus it appears that they who would make these words of our Lord mean universal abrogation have not wisely considered the matter. At best all that

Made for man in can be drawn out of them is simply way Master used it. this, that the day was made for man, to be used in the way originally intended, and in the way the Master used it, and no other. His action must for ever limit their meaning. As he nowhere asserted the abrogation of the fourth commandment, but on the other hand, claimed that to be the law under which he was acting, his acts, instead of being contrary to, were all conformable thereto. To argue that, because, in vindication of his own conduct, he declared that the day was made for man, he has authorized us to do what we please, and what he himself never did, is clearly an unmis- takable perversion of his teaching.

But this is not all. We would utterly fail to catch all of the Saviour's meaning if we would stop here in our interpretation of his words; for whilst his main object was the vindication of himself and his disciples from the unjust aspersions of the Phari- sees, he, at the same time, and in an indirect way,

Great underlying gave utterance to a great underlying truth. truth, which for ever deals a death blow to this idea of repeal. "Made for man," and yet confined to the Jew! "Made for man," and yet repealed! How do all these conflicting assertions

hang together? A precious boon, made for man, and given to man by the Creator, together with his unrepealed benediction and unrepealed sanctification, and yet the Saviour cruelly taking it away! It does seem very singular indeed that he who proclaimed himself the friend of man,—whose mission to him was one of unselfish devotion and love,—should nevertheless yet rob him, at the outset, of one of the chiefest gifts of his Creator! And what seems still more astounding is, that this Friend of man should proclaim the Sabbath to be a *gift*, and at the same time be asserting its withdrawal,—thus proclaiming the law and its repeal with the same breath! A gift to man, and yet not a gift. Specially made for him, and yet specially made for him no more than any other day! Was the Sabbath specially made for man, and in a different sense from which the other days were made? Yea, verily, and for that reason unrepealable. And for that very reason not for the Jew alone, but for man in general. As man needed the rest before, so he will always hereafter to the end of time. This one single passage, if there were none other, would of itself be sufficient to establish the perpetuity of the sabbatic law. If the Master intended to abolish this law, why did he not, then, say so? That was the time, if he ever intended to say it, when he was accused of violating it. Instead of declaring

Actually estab-  
lished by showing it set aside, he actually establishes its  
he was obeying.

authority by showing that he was obeying it. A strange method, indeed, of showing that

he had repealed it, or that he intended to do so! He furthermore established it by affirming that the law which had been given to those who had gone before was also intended for the people of the generation in which he lived; in other words, for man in general. And still further, instead of saying the law was repealed, which he would have done if he ever intended to do it, he even proceeds to give the spirit and intention of the law, and to show how it was to be applied in the future, thus, by his very interpretation, for ever confirming and establishing the same.

Disciples gather-  
ing corn.

But are we reminded that, under this ruling, the Master allowed his disciples to break and bruise the grains of corn on the Sabbath, and also that he himself performed works of healing on the same day? But has the objector forgotten that it was always customary for priests and Levites to offer sacrifices and do necessary work about the altar on the Sabbath? Has he forgotten that it was always intended and regarded to be within the scope of the original law to draw an animal out of the ditch, or to lead the same to water, on the Sabbath day? And that even God himself, who had given the law, was "hitherto working," in a certain sense, on that day? In other words, that works of necessity and mercy were always included in and contemplated by the Lawgiver, and therefore that the Pharisees had simply misunderstood and misinterpreted the law. These acts of the Saviour were given as interpretations and illustrations of the law. How they can be construed to mean repeal we are wholly unable to see.



But are we also told that, under the same ruling, Going to a feast. the Saviour went to a feast in the house of "one of the chief Pharisees" on the Sabbath day? (Luke, xiv. 1.) Now, concerning this feast, we have only this much to say: We have no means of determining precisely its object, character or extent. It is nowhere termed *a feast*. Of the Saviour it is simply said, "He went into the house of one of the chief Pharisees to eat bread." Although it seems there were other invited guests (vs. 7), it is not probable that the entertainment was at all inconsistent with the requirements of the Jewish law. It is utterly impossible for us to believe that a prominent Jew and leading Pharisee, with his strict notions, and who would even sooner suffer his country to be overrun than take up arms in its defence on the Sabbath, would be guilty of so great a breach of their law as to give a hilarious entertainment on that day. Besides, if the Saviour had violated the sabbatic law, which they so strictly interpreted, would those wily Pharisees, who were ever seeking to entrap him, and who were that very moment watching to see whether he would heal the dropsical man who stood before him, lose such an opportunity of preferring charges against him? And yet we read of no such charges. He was accused of doing cures on the Sabbath, of telling the paralytic to take up his bed and walk, of allowing his disciples to gather ears of corn, but nowhere of going to feasts, which shows that the Pharisees did not regard him as violating their law in what he had done. How weak, then, this argu-

ment when employed to establish the doctrine of repeal!

Character of the entertainment. The great probability is, that if an entertainment was given, it was simply to provide for the number of the Pharisee's friends whom he had invited to his house on the Sabbath that they might have the opportunity of privately seeing and hearing the Master. And wherein was the wrong in his accepting an invitation for himself and his disciples, especially when his object was to have the opportunity of preaching the gospel to the crowd there assembled, as the after text shows he did do? Before we can bring up this example of the Saviour as authority for us to go to Sunday dinings, we must go for the same purpose as he did. If we go to preach the gospel, or discourse religion, or exhort sinners to repentance, we may plead the example of the Master, but nothing beyond this. As Barnes has so forcibly said, "This is the last instance in the world to be adduced to justify dinner parties and scenes of riot and gluttony on the Sabbath."

Travelling on Sabbath. So also with regard to his travelling on foot with his disciples from place to place. The whole history shows that his object was to do good, to relieve suffering humanity and to preach the gospel of the kingdom. And who now condemns such work on the Lord's day? To travel privately through the country for these objects is one thing, to travel on the public highways for business and pleasure quite another. To argue the law-

fulness of the one from the other is sophistical in the highest degree.

All that the Saviour did by his teaching, and his conduct shows his intention, was simply to interpret, not to destroy, not to relax, or even modify the ori-

ginal law in the least particular. He Only corrected  
perversions. was not seeking to change that law,

but to correct the perverted notions of the Pharisees concerning it. He did here just as in the case of the third, fifth and seventh commandments. The third commandment said, "Thou shalt not take the name of the Lord thy God in vain." The Pharisees said, Thou mayest swear by the throne, but not by him that sitteth thereon. The fifth commandment said, "Honor thy father and thy mother." The Pharisees said, If you shall say of your goods, it is "corban," you are thereby relieved of the duty of giving the same to the support of your parents. The seventh commandment said, "Thou shalt not commit adultery." The Pharisees said, A man may put his wife away on a bill of divorcement, and marry another. So the fourth commandment says, "Remember the Sabbath day to keep it holy." The Pharisees said that meant you must not carry your bed on the Sabbath, nor gather ears of corn when hungry. The Saviour taught that these were all alike simple perversions of the original laws. Without giving the least hint that any of these laws were repealed or modified, he at once proceeds to give their true meaning and spirit, and in several instances, instead of modifying, even giving a wider

application than ever dreamed of before. Did his interpretation of the third, or fifth, or seventh commandments repeal, or even modify any of them? Do they not stand to-day in all their integrity and binding force, and with even a wider sweep than when first proclaimed from the summit of the burning mount? If his comments did not repeal or modify the one, why should they the other?

Interpretation  
only gave wider  
sweep.

We insist upon it, that the teachings of the Master, instead of repealing, has not so much as even modified the original law in the least particular. The fourth commandment still stands intact, and must ever remain the law of the world. All that he did by his teaching was simply to relieve the original law of the Pharisaic perversions and abuses by showing that works of necessity and mercy were really and truly contemplated by the original law, and therefore were included in, and formed part of it. And thus, without repealing or changing or modifying in any way, he has left that law in its integrity, with his interpretations added. And now, is it the custom of workmen to repair what they intend speedily to destroy? Is it customary for legislators to interpret statutes they intend immediately to repeal? Repairs upon a building carry the idea of continuance. A commentary upon a law is the very best evidence of its perpetuation. The teachings and example of the Master, instead of destroying only establish the perpetuity of the law.

See, then, how utterly foundationless is that old

idea of *privilege*, so common in the minds of men.

Idea of privilege. Some how or other, upon what grounds we know not, the idea has crept into the minds of many, that whilst the old law has not been repealed, still it has been greatly relaxed in this, that more liberty is now allowed. That the difference between the old Sabbath, and that of the Christian, consists in this, that the one was a thing of strict law, whilst the other is simply a matter of privilege.

Difference between us and the Jew. There is indeed a difference, and a world-wide difference, between us and the Jew, in this, that there is not only a modification, but complete abrogation of some of the laws controlling the institution, but which? Not the fourth commandment. That commandment means precisely the same thing to us that it did to him. The confusion on this whole subject has grown out of the fact, already stated, that this institution was afterwards incorporated in the national covenant, and formed part of the political, as well as the moral, code of the commonwealth, the destruction of the one in no way affecting the other. Just as in the case of the third commandment, or the fifth, or the seventh. The political laws, requiring the immediate stoning of the violators of each of these statutes, have been abolished, but not the Sinaitic laws concerning the same. They are still in force, and the settlement of all offences committed against them are now, as then, referred to the tribunal of the last day for adjudication. These laws being temporarily incorporated in the political code, rendered the of-

Double penalty. fender subject to a double penalty—one political and one spiritual—one inflicted in this life, and one in the life to come. With the abolition of the political code the political penalty was, of course, abolished, but not the other. The final sentence of retributive justice awaited the Jewish offender who was stoned for violating any of those political laws, just as that final sentence now awaits all who are hanged. For the offense against the state, he answers to the state; for the offense against God, he answers at the bar of God. The speedy infliction of the death-penalty has been lifted, because the commonwealth that gave the law is no longer in existence, and therefore the sin is no longer committable. But that does not affect God's law on the subject, or interfere with the final adjudication of the offence at the grand assize at the last day. A man may now violate the fourth commandment without any fear of speedy punishment any more than the third, or fifth, or seventh; but is that any evidence that the law has been abolished? The man who blasphemed the name of the Lord was stoned. So he who dishonored his parents; so he guilty of adultery. A man may now blaspheme the name of the Lord, dishonor his parents, and be guilty of adultery, without being stoned; but does it follow that those laws are repealed, and he therefore not amenable to God? Let not men deceive themselves by laying any such flattering unction to their souls. There is but one way to relieve themselves of the binding force of this law, and that

is to show wherein the Master has asserted its repeal.

Nature of the liberty. They indeed have liberty here to obey or not, as in the case of all the other commandments of God, but it is upon the express condition: "Know thou for all these things God will yet bring thee into judgment."

## CHAPTER V.

CHRIST NOT ONLY DID NOT, BUT UPON HIS OWN EXPRESSED PRINCIPLES, COULD NOT REPEAL THE SABBATIC LAW.

NOT only did the Master at no time and in no way annul the law, nor even modify it, but upon his own confession, and upon the principles by which he professed to be guided, *it was utterly impossible for him to do it*. He distinctly asserted that he came not to destroy, but to fulfil. He absolutely and arbitrarily destroyed nothing. He only removed that which was fulfilled, and because fulfilled. The only method, therefore, of removal, according to the emphatic declaration of the Saviour, is that of fulfilment. Never by positive, arbitrary decree, but only by fulfilment. But how, and in what way? It is a very easy matter to quote the old, stereotyped phrase, "fulfilled in Christ," but this furnishes no explanation. We demand something more definite. If this law has been fulfilled in Christ, and therefore removed on that account, then let the objector tell us how, wherein, or upon what principle or law, the fulfilment has taken place.

How fulfil law? To fulfil a law is simply to render all that the law requires—to satisfy it. To fulfil a ceremonial law is to put the antitype in the place of the



type. God's plans never end upon anything unreal and worthless. When he gives a shadow it is simply to continue till it reaches the substance. The one represents the other, and bears the same relation that the currency does to the coin by which it is redeemed. To repudiate simply any typical ordinance, without redeeming it with the substance, would be

Currency redeemed with coin. as faithless an act as for a nation to repudiate its currency without redemption with coin.

To say that a typical ordinance once existed as law, and has now been abolished, without anything being substituted in its place, is a direct impeachment of the infinite integrity of the Creator, and to accuse him of the merest trifling, by making his purposes and plans terminate upon something entirely outward and ceremonial, and therefore utterly worthless. A ceremonial law can only be fulfilled by substituting the substance for the shadow. A moral law, on the other hand, can only be fulfilled by rendering the required obedience.

Fulfilled, either as ceremonial or moral. Now, if the sabbatic law has been fulfilled in Christ, it must be in one

of these particulars, either as a ceremonial or a moral law. If as a ceremonial, then it must be fulfilled in Christ in this, that he has put something else in the place of it, as he has put himself in the place of the Levitical sacrifices of old, or placed himself in the place of the typical kings and priests of Israel, or substituted his spiritual kingdom in the stead of the old Jewish establishment. If as a moral law, on the other hand, then it must be

fulfilled in him in this, that he has taken our place and rendered the obedience required of us. Whilst

Two views, there are a few who hold this latter view, commonly known as the Antinomian view, the vast majority of the opposers of the day adopt the former, and hold that the sabbatic law was ceremonial in its nature, and has therefore been fulfilled in the former sense, by having something else put in the place of it. The simple question, therefore, that comes up, and which we insist upon these objectors answering, is this: "If Christ has taken away the sabbatic law, *what has he put in the place of it?*"

Law in two parts. Now let it be borne in mind, that the law is in two parts—the one part requiring six days of work, and the other part requiring one day of rest. Now, what has been put in the place of the six days of work, and what in the place of the one day of rest? To the first of these the objector is silent, and we conceive must ever remain so. To the second he thinks he has an answer. He claims that the sabbatic law is fulfilled in the gospel rest; that Christ has taken away the seventh day rest, and in its place substituted the spiritual rest of the soul from sin. But why one part of the law be fulfilled and not the other part? Upon what principle of Biblical science or common sense can the rest required by the fourth commandment be fulfilled, and not the LABOR that is required? It is but a fair presumption, that before the abolition of the law could take place, it must be fulfilled in both of its parts—the part requiring labor as well as the part requiring

rest. If the part requiring rest has been fulfilled in the rest from sin, which Christ has given us, wherein has the other part requiring six days of labor been fulfilled? Has Christ performed manual labor for us? He has relieved us of sin by being made sin for us, and of the curse of sin by being made a curse for us; but where has he relieved us of the six days of toil by performing the labor for us? One-half of the law is then fulfilled, but not the other, and yet the whole abolished; something substituted in the place of the seventh day rest, but nothing in the place of the six days of labor. Strange fulfilment indeed!

The reader will therefore perceive  
No fulfilment of part requiring six days labor. that the theory breaks down at the very outset, inasmuch as it makes no provision for the fulfilment of the six days of toil. The rest fulfilled, but not the toil; one half of the law fulfilled, but not the other; and the law declared abolished upon this half fulfilment.

But is it true that even the part re-  
In what way part requiring rest fulfilled? quiring rest has been fulfilled? If so, in what way and upon what principle? We demand a philosophical explanation of this point, and that, too, upon the established laws of typology. If the law be fulfilled in the rest of the gospel, its abrogation is easily understood. But how the gospel rest can ever become the fulfilment of the sabbatic law is the question.

We have seen but two attempts at anything like a philosophical explanation of these points.

## 1ST. THE MANNA THEORY.

The first is, that as the Sabbath was given in the wilderness with the manna, that as the manna was fulfilled in Christ, the true manna, so the Jewish Sabbath was fulfilled in the rest that Christ brings his people. The failure of this theory consists, first, in the fact that it assumes that the Sabbath started in the wilderness, which we have endeavored to show was not the case; and secondly, in the utter absence of all the analogy between the two cases. If there be any analogy between the manna and the Sabbath, on the one hand, and Christ and the gospel rest, on the other, then how comes it to pass that the manna gave out when the Jews entered Canaan, and before Christ was reached, whereas the Sabbath continued on till the time of Christ? It must be obvious to every one, that the Sabbath was wholly independent of the manna, and had only an accidental connection with it. Indeed, Moses gives us distinctly to understand that the ordinance had really more to do with the deliverance from Egypt than the mere giving of manna, as has already been shown. "And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath." (Deut. v. 15.) And if a memorial of deliverance from Egyptian bondage, we cannot see what it has to do with the manna. And fur-

thermore, if a memorial of that deliverance, then as a type it must of necessity point to the rest from that bondage which the oppressed Israelites afterwards enjoyed in Canaan, and therefore it ought, according to the law of types, to have merged into that rest, and ceased when Israel entered it. Whereas its after continuance shows clearly and conclusively that its fulfilment was not then accomplished, as Paul argues in his Epistle to the Hebrews; and if not in Canaan, then in nothing short of the heavenly rest.

In order to see this in a clear light, we have only to consider the system of typology of which, it is claimed, the ordinance constituted an integral portion. It is generally admitted that the Jewish nation was intended to be a type or adumbration of the Church of Christ and God's dealings with his people till the end of time. By common consent Egypt represents the state of nature; the deliverance therefrom, the deliverance from the power and dominion of sin; the passage through the Red Sea, the completeness of their separation from the world; the "mixed multitude" that accompanied Israel, the

Typical character of deliverance, and acts of Israel.

vast number of attaches who go along with the people of God, who only hold an outward connection with them, and who all perish by the way; the wanderings through the wilderness, the pilgrimage through this world; the bitter water, the sword of Amalek, the plague and fiery serpents, the trials of God's people by the way; and the land and rest of Canaan, the land and rest

of Christ's spiritual kingdom—a part being on earth and a part in heaven. We call especial attention to this divided state of Christ's spiritual kingdom, for it is not only the key to the whole interpretation, but the only explanation of that otherwise enigmatical fact that the river Jordan, universally conceded to be the type of death, should be located in the middle of the territory, and dividing the land into two unequal portions. For as Jordan divided the land into two unequal portions, the greater portion being on the other side, where the city of Jerusalem, with its splendors, was located, and where also was located the greater portion of the population, two-and-a-half tribes being on the east side, and nine-and-a-half on

The land unequal-ly divided. the west; so the Jordan of death divides the spiritual kingdom of Christ

into two unequal portions—a part on earth and a part in heaven—a part on this side, and a part on the other side of the river. And as all the tribes were required not to enter the land at the south, but by a wonderful detour to enter it on the east, and to pass over the river to the other side, where the city, the capital and the throne were located, so all of

Mode of entrance. God's people must enter the Church on earth, represented by the portion of Canaan, "on this side of Jordan," and then pass over the river to the other side, so that they may enter the city at last. In one word, as the earthly Canaan was divided into two unequal parts, separated by the river Jordan, so the kingdom of Christ is likewise divided into two unequal portions by the stream of death—one part

being on this side, but the other and greater portion, including the New Jerusalem and its glories, being on the other side.

According to this interpretation it is perfectly obvious that the land of Canaan was the objective and terminal point of the whole typological scheme. Now, if the Sabbath was a part of that scheme, as it has been so confidently asserted, it must have been controlled by the same law that governed the rest of it. That law was simply this, that those things which, so to speak, were merely accidental, and intended to be temporary, and not to continue beyond the river, were discontinued on entering Canaan. But those intended to be permanent hereafter in the antitypal form remained after the entrance into the land. Thus the manna and the flowing stream ceased; for these represented the refreshments of the Christian by the way, which will not be needed hereafter. These started in the wilderness and terminated in Canaan. But not so with the cloud. That cloud existed previously, and started from Egypt with the people, and instead of leaving, only took up its permanent abode in the tabernacle, and afterwards in the temple; thus showing that God, who is now dwelling by his Spirit in the hearts of his people, will hereafter take them up to himself and dwell for ever in their midst. Neither did the sacrifices cease, because Christ has an eternal priesthood. Having offered himself once for sin, he is now in heaven, performing the other part of his priesthood,—making intercession for his people. He

is to remain "an high priest for ever, after the order of Melchisedek." So also the Sabbath, as it was not to terminate in the spiritual kingdom of Christ on earth, but to merge into the rest of heaven, did not cease upon entering Canaan, but rather forming

there the basis of another typical system of rest, in connection with the sabbatic year and the year of jubilee, all pointing upward to the rest of heaven, thus agreeing with the septenary periods of the Apocalypse, and showing that after seven periods of toil the Church is to enter upon its final jubilic rest. As the cloud, antedating the ceremonial, is to continue for ever, and the sacrifices and priesthood are to continue for ever in the person of Christ, so the Sabbath, antedating the same ceremonial and being from the beginning, is to continue on until it merges into the everlasting rest of heaven, of which it is the first fruit, as well as the prophecy and pledge.

Now, if the Jewish Sabbath was the type of the gospel rest, will the abrogators of the Lord's day tell us of what was the rest of Canaan the type? Can it also be the type of this gospel rest? There is no necessity for this double type; besides, these things are too dissimilar to be types of the same thing. If the seventh day rest finds its fulfilment in the rest of the gospel, as we are told, then it must be a type of that rest; and if a type of that rest, it is impossible to see how the rest of Canaan can also be its type. If, on the other hand, the rest of Canaan be that type, it is equally



difficult to see how the seventh day rest can also be. The truth is, these things are wholly inexplicable upon any other hypothesis than the one we maintain. As the rest of the gospel is of a double character, part on earth and part in heaven, and as the rest of Canaan was also of this double character, part on one side and part on the other side of the river, the latter is clearly intended to be the type of the former. And we now enunciate the proposition, that, as there was a seventh day rest in the one, there must also be a seventh day rest of some kind in the other. To make the Canaanitic rest on both sides of the river Jordan a type of the rest of Christ's kingdom on both sides the Jordan of death, and to allow a seventh day rest in the one, and no seventh day rest of any kind in the other, is indeed but a miserable caricature of the very idea of a type. A double natural rest, with the attachment of a seventh day rest, the type of a double spiritual rest, without any such attachment! Where is the analogy? What becomes of the special idea of a *seventh day* rest? In what fulfilled? It is easy for us to understand how that, as the rest of Canaan being the type of spiritual rest, the progress of that rest should be set forth by the rest of the sabbatic year and also of the jubilee, which both had their origin and termination in Canaan; whereas the Sabbath, starting at the beginning, and being but the first fruits, the prophecy, and pledge of the rest into which God had entered, and which his people are yet to share with him, should be the type of nothing in the wilderness, nor

in Canaan, nor yet in the gospel Church, but, like an independent stream, should simply flow on and through the whole, until at last it merges into the final rest of God. And this is the reason why it did not cease on entering Canaan, nor yet was abrogated in the apostolic Church. As long as the gospel rest retains its present double form, being both earthly and heavenly, the existence of a seventh day rest is but a logical necessity. Without it the whole analogy between type and antitype signally fails, and the whole typology of Canaan becomes but a mass of senseless rubbish.

## 2ND. THE PERIOD THEORY.

*Period theory.* The other theory, accounting for the fulfilment and consequent abrogation of the sabbatic law, is that already set forth in the periodic character of the first seventh day rest. Its advocates tell us that as the seventh day of creation was without the usual limitation of "the evening and morning," and as we have no account of God's beginning to work again on the eighth day, that the seventh day was a period; and as he began in the days of Christ to work in another field, the field of redemption, that of course must be the termination of the first period of rest, or, in other words, of the Sabbath of creation; and consequently the only rest that now remains is that which Christ gives his people, which is a rest from sin, and therefore a daily or continued rest.

*Theory unsatisfactory.*

This theory is just as illogical and unsatisfactory as the other.

1. For, in the first place, it rests upon *the gratuitous assumption* that the first seventh day, even if a period, terminates with the beginning of the Christian era. Now, we would respectfully ask, where is the proof of this? Did Moses say so? or the prophets? or Christ and his apostles? We have not been able to find one single line, from Genesis to Revelation, in proof of the assertion; and if any such proof exists, it must be outside of revelation, and wholly in the region of fancy.

2. Not only is there no Scripture warrant for limitation, but *no foundation in reason*. Can any one tell why the first four thousand years of the world's history only should be blessed? Is it not clearly revealed in Scripture that the future, if any, is to be the glorious period?—that, as the world advances, there will be development in every direction and on all sides, and that the blessing of the Lord, like the swelling stream, will only deepen and widen, till the whole earth shall be completely enveloped with the tide of universal glory? But here, according to this theory, the blessing pronounced on the seventh day is to be confined to the first four thousand years, by far the darkest portions of the world's history. And the time of a Sodom and Gomorrah; and the time of a deluge, when the whole world was swept with the besom of destruction on account of its universal depravity and corruption; and the time of ignorance, of violence, of murders and robberies, of the foulest

deeds and darkest crimes, made the "blessed period" of the world!

Makes a delay in redemption. 3. The theory also fails in this, that it *unwarrantably asserts that the Creator waited four thousand years before beginning the work of redemption.* Now, as a matter of fact, was this so? If he waited thus long, what became of the inhabitants of the old world? Were they all lost? And if saved, upon what ground, when the remedial agency was delayed four thousand years? Instead of this being the case, we are given to understand that the initiatory steps were taken for man's recovery immediately after his fall. Hence, the promise to the woman, the germ of the future gospel, and the sacrifices and temple service, and the outward rites and ceremonies of religion. The redemption of Christ was the completion simply, not the initiation of the work.

Limiting resting to redemption. 4. The theory also fails *in limiting the resting to the time of redemption.* Is God not now resting from his creative work, and will he not rest for ever from that work? To limit the seventh day period to the time of redemption, is not only to restrict the blessing to that time, but also the resting, whereas God is now resting and will continue to rest for ever.

No reason for Jewish seventh day rest. 5. The theory is open to this further objection. If the resting and blessing be limited to the first four thousand years, then the question springs up, *How can this be any reason for the Jews observing a*

*seventh day rest*, and yet this is distinctly asserted to be the ground of their resting, namely, that God rested on the seventh day? Now make that period mean four thousand years, and the argument then is, the Jew must rest every seventh day, because God rested for four thousand years, which would be the strangest of all reasons.

6. But the chief and fatal objection Makes the whole scheme terminate with the same. to the theory, *that it makes the whole scheme terminate at the end of the four thousand years, without either explanation of the past or hope for the future.* The blessing was pronounced but once. Now confine that blessing to that first period, and the question comes up, What was the object of the old seventh day rest. Make it the first fruit or pledge of that first period, according to the theory, and the question still remains unanswered, what was the use of that first fruit or pledge when the world was already in possession of the promised rest? Furthermore, if the blessing terminated with that period, then it is perfectly obvious that the whole scheme terminated then also, and there is nothing beyond, neither blessing nor rest. And we might well ask, What was the object of the whole arrangement? Why should the Creator bless the first four thousand years, and give a pledge of the same?

If blessing continues, so the seventh day rest. On the other hand, if the objector, in contradiction of himself and theory, should insist that the blessing still continues, then we must likewise, upon the same ground,

insist upon the continuance of the seventh day rest; for if that rest was originally given as the first fruit of the first four thousand years, and the pledge of its entire consecration, for the very same reason it should continue now and ever, even to the end of time, for God the Redeemer just as sacredly claims the last, as God the Creator the first four thousand years of the world.

The simple truth is, the theory is  
Theory inconsistent with any Sabbath. wholly inconsistent with the existence of any seventh day rest at all, either Jewish or Christian, and certainly gives an eternal quietus to all hope of rest hereafter. If the blessing was pronounced only upon the first four thousand years, it terminated at the end of that period; and if it terminated then, that was the end of the scheme, and with it the end of all idea of rest.

Thus it appears that this theory, like the former, is wholly unsatisfactory, and we are still left without any explanation whatever as to the manner in which the sabbatic law is fulfilled in Christ. And we repeat what we have already said: It is very easy to say "fulfilled in Christ;" but when a rational explanation is sought as to *how* this is done, no answer comes, which furnishes strong ground for the suspicion, that these words are thus used without any clear conception of their significance.

A more philosophic theory. How much more philosophic and satisfactory is the theory that the seventh day period extends to the end of time; that the rest the Creator has entered upon, and which he has

sanctified and blessed, is simply an eternal rest, of which the actual seventh day rest was not the type, but being an integral portion, was but the "first fruits?" As the first fruits cannot be separated from the harvest of which it forms a part, no more can this seventh day rest be separated from the final rest of which it likewise forms a part. As the first fruits, therefore, it must ever stand until we enter that rest, to which it is ever pointing as the eternal harvest. If it had been given with the manna, or if it had been the type of anything in Canaan, it would have ceased on entering that land. But as it survived the manna, and was the type of nothing in Canaan, nor yet of anything in the spiritual kingdom of Christ, the conclusion is irresistible, that it really and truly formed no part of the Jewish ceremonial, but possessed a prior and independent existence, and having that prior and independent existence, it was in no way involved in the ruin of that ceremonial, but will continue to have a posterior existence, alike independent and perpetual.

## CHAPTER VI.

### NOT ABOLISHED BY CHRIST.—OTHER DIFFICULTIES.— ANTINOMIAN VIEW.

**A**S this is one of the main points upon which the whole controversy hinges, nothing but a most thorough sifting will suffice. We therefore continue to press the question, what does the objector mean when he says, “fulfilled in Christ,” and “fulfilled in the rest of the gospel?” What is the method of this fulfilment, and therefore the method of the abrogation?

How ceremonial law fulfilled. We here repeat the principle already enunciated, that there is absolutely but the one way of fulfilling a ceremonial law, and that is by substituting something else in the place of it, as there is but the one way to redeem the currency of any country by the substitution of coin in its stead. Now it is perfectly obvious, that Christ has substituted nothing in the place of the six days' toil, for that toil is still demanded by a most inexorable law. And that the remaining part of the law requiring rest cannot be fulfilled in the rest of the gospel, will still further appear from the following considerations:

Interpretation makes daily rest fulfilment of special seventh.

1. If the gospel rest be the fulfilment of the sabbatic law, then the interpretation requires that a continued



daily rest shall be the fulfilment of a special seventh. Is that according to the law of types, when the emphasis is distinctly laid on the idea of proportion, and that proportion a seventh in the type, and that distinction entirely done away with in the antitype? This rest can be fulfilled in the heavenly state, where there will be no succession of days, and where the days of toil will be entirely done away with, and where there will be but one day, and that day an unending Sabbath, but never on earth, where there is a continued succession of days, and where the rest of the seventh is perpetually broken by the recurrence of the six intervening days of toil.

Makes rest of soul the fulfilment of rest of soul and body. 2. Again the interpretation requires that a rest simply of soul is to be a fulfilment of that old Mosaic rest which was a rest both of soul and body. Again we ask, Is this analogous to any other fulfilment? The theory then obviously breaks down in this, that while it provides rest for the soul, it makes no provision whatever for the body. For the gospel rest is simply rest for the soul from sin, while the body has to toil and labor even harder than ever before. The sabbatic law may indeed find its fulfilment hereafter, in that rest which remains for the people of God, where both soul and body can rest; but never here on earth, where only a part of the man can find rest.

Antitype no better than the type. 3. The interpretation involves another violation of the typical law. The antitype is always supposed to be better than the type. Now, the rest of the soul from sin in this

life is at best but an imperfect and incomplete thing. Thus, according to the theory, the type, which is always supposed to be an imperfect thing—a mere shadow—is made to find its fulfilment in something known and confessedly imperfect. The imperfect rest of the Jewish Sabbath, fulfilled in the rest of the soul, which is itself imperfect!—a shadow finding its fulfilment in another shadow! We need hardly affirm that the law of types utterly forbids any such interpretation.

Thus, the very alternation of day and night—the continued necessity of bodily toil and labor, and the imperfection of the rest attained in this life, it being only a rest of the soul, and imperfect at that—all conspire in branding the theory as a simple absurdity. They further show, that the imperfect seventh day rest can never find its fulfilment this side of that perfect eternal rest of both soul and body—the portion of God's people hereafter. And if not fulfilled till then, not abolished till then.

Let us see how the matter now stands. Here is a sabbatic law enacted. The Saviour has no where declared its repeal. When accused of violating it, he even argued to show that his acts were all under it, and in accordance with its true original spirit and meaning. And not only so, but he even laid down the broad principle, that the only method of destroying a divine law was by fulfilling it—that being his mission. And now when we inquire wherein has the fourth commandment been fulfilled, we find in the first place, that the main leading essential feature,

requiring six days of toil, has not been fulfilled at all, there being still the same necessity for toil and labor; and in the second place, we find nothing in the rest of the gospel bearing anything like an anti-typal relation to the septenary rest of the law; in other words, that the law still stands wholly unfulfilled in both of its parts. How then, we would ask, is it possible, upon the principle of the Master, to annul that law so long as it remains thus unfulfilled?

#### ANTINOMIAN VIEW.

The only other theory left is that of the Antinomian. That theory is that Christ has obeyed the whole law for us; that he has "fulfilled all righteousness," and in doing so, has kept for us the fourth commandment, as well as the other nine; and that now the only thing required of us is *faith*, in accordance with the declaration, "He that believeth shall be saved, and he that believeth not shall be damned," the object of the faith being simply to secure this full and complete obedience and righteousness of Christ.

Another glaring inconsistency. And here, again, the reader cannot fail to notice another glaring inconsistency, on the part of the opposers of the day. Heretofore we have been combating the idea that the day was exclusively for the Jew. Now we are told that Christ has fulfilled it for all mankind. If the property of the Jew, then not fulfilled for us; and if fulfilled for us, then not the exclusive property of

the Jew. Clearly the objector must relinquish one or other of these two antagonistic positions. He cannot expect to be allowed to hold that the institution was exclusively Jewish, and then immediately to shift his ground, and assert that it was fulfilled by Christ for all mankind. It cannot be the exclusive property of the Jew and the universal property of the race at the same time.

Demolishes the decalogue. But to the view itself. And we need hardly remark that it is the most radical of all, inasmuch as it not only rids the world of the fourth commandment, but just as effectually disposes of the other nine. It simply demolishes the whole decalogue at a single blow. Now the simple question for us to consider is, Whether it is really true that Christ has kept the law for us in the sense that we are now released from all obligation to keep it ourselves?

To say that Christ by his obedience has released us from all obligation to law, is flatly to contradict the teaching of Scripture in every direction, and at the same time do violence to every principle of reason and common sense.

Contradicts Scripture. 1. If the ten commandments were abolished, it seems inexplicably strange that they should be so constantly appealed to as authority by Christ and his apostles. Strange that the Master should so emphatically and unqualifiedly say to the young ruler, "If thou wilt enter into life, keep the commandments." (Matt. xix. 17.) Strange that the Apostle James should say, "Whosoever shall

keep the whole law, and yet offend in one point, is guilty of all." (James, ii. 10.) And strange that the Apostle John should so unhesitatingly declare, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.) Surely all this does not read like the abolition of law.

Paul no witness to abolition. But the strangest of all is, that the Apostle Paul should be cited as authority for the abolition of the decalogue, when he so emphatically puts upon it his highest endorsement, and so distinctly asserts its continued authority; and even in advance, guards his doctrine against the very inference that has been drawn from it in later times. "Do we make void the law through faith; yea, we establish the law." (Rom. iii. 31.) "Wherefore the law is holy, and the commandment holy and just and good." (Rom. vii. 12.) Instead of declaring it abolished, he argues in a variety of ways to show its continued use and necessity. Thus he declares that by it alone comes the knowledge of sin: "For without the law I was alive once, but when the commandment came, sin revived, and I died" (Rom. vii. 9); that it was "our schoolmaster to bring us to Christ" (Gal. iii. 24), and as such he was ever preaching it as the means of conviction, that we might go to Christ that we might be justified. And furthermore, that it was to be the standard by which every one was to be judged hereafter: "For every one was to receive according to his works, whether good or bad."

If abolished, left without a standard. 2. If the ten commandments are abolished, then we are absolutely without any standard whatever of duty in this life, except our own ideas and convictions, or any rule by which we are to be judged hereafter. It may be said we have the teachings of Christ, and also his apostles. But it must be conceded that those teachings, though sufficient as a commentary, are neither in the form of law, nor yet are they full enough by themselves for a code. It is only when united to the text of the law that they become sufficiently explicit and intelligible.

3. If the ten commandments have been abolished, if abolished, only sin unbelief. then the only sin we can now commit is that of unbelief, and there ought to be no conscience of sin for anything else. If so, what does the apostle mean when he asserts that "by the law is the knowledge of sin," and sin being the "transgression of law?" And when he speaks of the law under the new covenant being put in the hearts and written in the minds of the people, in contradistinction to the old inscription on stone? (Heb. x. 16.) And when he speaks of "the wrath of God being revealed from heaven against all ungodliness and unrighteousness?" (Rom. i. 18.) And what where the apostle James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?" (James, ii. 10.) If abolished, then the only sin for which man is hereafter to be judged is that of rejecting Christ. If so, see the folly of ever preaching the law. And yet

Paul and the other apostles were all guilty of that folly! And furthermore, the man who had never heard of Christ could never be condemned,—a doctrine fully contradicted by the declaration of the apostle, “For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law.” (Rom. ii. 12.)

Antinomian view  
of liberty.

4. We are fully aware that the idea of the Antinomian is that the people of God have liberty—that he treats them as a father his child. But has the father no laws for the government of his children? Liberty must not be confounded with lawlessness. The family needs law for its regulation as well as the empire. To have no law is to have no authority, and to have no authority is to have no government. If the believer is not bound by the law of God, neither is he under his government.

And then, how with those who are not the children of God, and never will be,—by far the largest portion of the race? Is there nothing to restrain them? If the law be abolished on earth, so also in hell, and there will be nothing to condemn them hereafter. It is useless to talk about condemnation for rejecting Christ when there is no law driving to him. For how condemn a man for not accepting Christ if he is not first condemned by law? And if he be not condemned by law, what use has he for Christ at all? If the law is abolished to the believer, so also to the sinner;

and if abolished, then there is nothing to condemn him; and if not condemned, there is no necessity for a Saviour. And thus, being relieved from the restraint of law on the one hand, and a stranger to the constraining love of a Saviour on the other, he is absolutely left without anything to restrain him in this life or to condemn him in the life to come. We need hardly say that the entire teachings of the Scriptures utterly forbid any such conclusion.

Abolished as the ground of justification, not as rule of duty. 5. The law has indeed been fulfilled by Christ and abolished, but not in the sense that he has released us from all obligation to it. It has been abolished as a ground of justification, but not as a rule of duty or standard of final judgment. It is only with reference to the matter of justification that the expressions, "Christ the end of the law," and "fulfilling all righteousness," are used. As a rule of duty it must ever stand to the end of time. As such, it will follow us to the bar of God, and there be the standard by which we are to be judged, and, in its essential features, ever remain the rule of life in the heavenly state. Christ has indeed paid the debt for us, or in other words, furnished the means to pay, but that does not mean we owe him nothing. It is one thing to furnish an insolvent debtor the means to pay his indebtedness, and quite another to release him from the indebtedness itself. In paying the debt for us, Christ has duly transferred the obligation to himself. In accordance with legal parlance, he has only taken up the execution, and

Simple transfer-  
ence of the debt.



now holds it, so that we now owe him what we formerly owed the law. The formula used by the apostle is that which precisely expresses the case, "Being not without law to God, but under the law to Christ" (1 Cor. ix. 21), which simply means that allegiance to Christ does not release us from the obligation to the law of God. We are bound by law to him as Redeemer to keep the very same commandments as we were before to him as Creator. The claim has only been transferred, without the slightest modification, either of the law itself or the service to be rendered; and the result of the whole being, as the apostle puts it, not that the law is made void by faith, but is rather established; and established in this, that it will be again written upon the heart of God's people, and, through the assistance of Christ's Spirit and grace, they will be enabled to keep that law perfectly, which they could otherwise never have done. This is precisely what we understand the apostle to mean when he says, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. viii. 3, 4.) Notice the expression, not "abrogated," not "released from its authority," but "*fulfilled in us*"! In other words, the law was fulfilled in Christ that it might be *fulfilled in us*; and if fulfilled in us, where is the evidence of abrogation?

We have thus far been considering the example and teaching of the Master, to see if there was anything therein favoring the idea of repeal; but we have utterly failed to find anything looking in the least in that direction. Instead of this, he kept the law himself, and even argued with the Pharisees to show that his acts were all in accordance with the requirements of the original law; and furthermore, that he not only did not abrogate the law, but, upon his own asserted principles, it would be impossible for him to do it, seeing his mission was not to destroy, but to fulfil. We have also considered the prevailing theories concerning this fulfilment, and find that none of them can abide the test of reason or of Scripture, except that of the apostle, which asserts that Christ "fulfilled all righteousness," that the law might be "fulfilled in us," and if in us, then only by a continued obedience. The conclusion, therefore, is inevitable, that if the sabbatic law requiring a seventh day rest has been abolished, it certainly was not by the Master. And if not by the Master, we might well ask, by whom?

## CHAPTER VII.

### NOT ABOLISHED BY THE APOSTLES.

IF the sabbatic law had been fulfilled in Christ, and therefore abolished, it would be but a natural Not abolished by the apostles. inference that we would have indisputable evidence of this in the writings of the apostles. But we do not hesitate to affirm that no such evidence is to be found. If abrogated by Christ, we would expect to find nothing said but by way of condemnation, if not of utter repudiation.

New Testament as full of Sabbath as Old. Instead of this, we find the New Testament as full of it as the Old. We everywhere find it honored and observed—everywhere recognized and regarded as a perpetual law. Not only during the lifetime of the Master, but even after his resurrection and ascension, we find the apostles and early Christians still observing a day. Now, how is this fact to be reconciled with the idea of fulfilment and repeal? And so far as the argument is concerned, it does not matter which day was observed, whether the seventh or first, for if the law has been annulled, why any longer observe any day at all? If the Master had made all days alike, it is simply impossible to account for this frequent and continued use of a particular day. And it is certainly a little singular that

in the Epistle to the Hebrews, the very object of which is to set forth the fact that the shadows of the Levitical law were all fulfilled in Christ, not one word is said about the seventh day rest being fulfilled, but this rather by express mention being made the exception: Circumcision, sacrifices, the Aaronic priesthood, the anointing oil, the sprinkling blood, the purifying ashes, all swept away because shadows, and fulfilled in Christ; but not so here, for there remains a *σάββατισμός*, a *keeping of a Sabbath* to the people of God. (Heb. iv. 9.)

We are fully aware what the answer of the objector will be to all of this. When pressed with these and similar views, he is wont quickly to remind us of the utterances of this same apostle in other epistles, which he thinks puts the matter in

Passages relied on quite a different aspect, and even defined by objector: Gal. iv. 10; Rom. xiv. 5, 6; Col. ii. 16, 17. The passages upon which he relies are the following: In his Epistle to the Galatians, written about twenty-five years after Christ's ascension; the apostle writes: "Ye observe days and months and times and years." (Gal. iv. 10.) In his Epistle to the Romans, written two years later, he says: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he

eateth not, and giveth God thanks." (Rom. xiv. 5, 6.) And then, four years later still, in his Epistle to the Colossians, he writes: "Let no man, therefore, judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." (Col. ii. 16, 17.)

These passages, it is claimed, do teach that, in the judgment of the Apostle Paul at least, all distinction of days is done away with.

But let us look a little more closely into the matter. And we hardly begin our inquiry before this fact stares us in the face, that these epistles were all written more than a quarter of a century after the setting up of this new religion, during which time, and even up to the period of the writing, a day had been regularly observed, and yet not a single note of warning had been sounded, not a single word of protest uttered,—Paul the only speaker on part of the opposition, and he waiting a quarter of a cen-

Meaning of long tury before opening his lips to speak; silence.

What does this long silence mean? A fundamental law abolished, and yet no writer or speaker appearing, until the period of one whole generation passes away, to make it known! Is this the condition in which the Master left the affairs of his kingdom? Did he leave with the understanding that this observance was to be tolerated for twenty-five years and more, but after that interdicted? Strange, if the language of the apostle here means downright abolition, and that abolition the work of

the Saviour, that nothing had been said before, and up to this time not even a hint concerning it!

Antagonism with Epistle to Hebrews. There is another matter just as explicable, and that is the sharp and striking contrast, if not direct antagonism, between this imputed meaning and his emphatic utterance in the Epistle to the Hebrews. In that epistle, as we have already stated, he actually argues for a *σαββατισμος*, a keeping of a Sabbath, to the people of God: "For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works. And in this place again: If they shall enter into my rest." (Heb. iv. 4, 5.) Then he proceeds to argue that the rest here spoken of was not the rest of Canaan. "For if Joshua had given them rest, then would he not afterward (in David's time) have spoken of another day" (ver. 8.)

Meaning of Heb. We understand his meaning to be, that  
iv. 4, 5.

the rest here spoken of is the rest God entered upon at the creation, when "the works were finished from the foundation of the world," to which Israel was invited, as well as ourselves, and of which God had given the weekly rest, not as the type (the rest of Canaan was that type), but the first fruits and perpetual pledge, until we enter upon that rest hereafter. The earthly Canaan was the type of the heavenly. The weekly rest was the type of neither, but simply the first fruits or pledge of both. And hence he argues the existence of another *σαββατισμος*, or rest from the weekly rest, which has always existed. And secondly, as some failed to enter the

one through unbelief, we are warned not to fail to enter the other "through the same example of unbelief." If this be not the meaning of the apostle, we candidly confess we are at a loss to know what he does mean. And we need not remind the reader that these are precisely the views we have been advocating heretofore in these pages. Instead, then, of the apostle declaring the day abolished, he rather asserts that there remaineth, both now and hereafter, a *σαββατισμος*, a keeping of a Sabbath, to the people *σαββατισμος* of God. And if so, how is his mean-  
 vs. here to be reconciled with the inter-  
 no *σαββατισμος*. pretation the opposers of the day would give his words in the above cited passages? To say the least, it seems passing strange that the apostle in his Epistle to the Hebrews should labor to show that there was a *σαββατισμος*, a keeping of a Sabbath, and in his Epistle to the Colossians, written the same year, should declare to the Colossians that the distinction of days had been abolished, and now that there was no *σαββατισμος*—no keeping of a Sabbath to the people of God, either here or hereafter!

Makes Paul guilty of duplicity. And even stranger still is the conduct of the apostle in this, that the interpretation makes him guilty of inconsistency, if not actual dissembling; for whilst condemning the practice, he was himself observing it, and requiring others to do the same. For it was on the first day of the week that the disciples were gathered together at Troas for the purpose of breaking bread that Paul preached to them. (Acts, xx. 6, 7.) And it was on

the first day of the week he commanded that collections be taken up in the church at Corinth, as he had also directed in all the churches in Galatia. Here, then, we have presented to us the strange spectacle of the apostle observing a law he knew to be abolished, and which he was instructed so to declare. He is made guilty of the inconsistency of abolishing the law in Rome and Colosse, and yet ordaining it to be observed in Corinth and Galatia. Guilty of the inconsistency of condemning the Colossians, for the exercise of the liberty allowed the Romans, the rule given them being, "Let every man be fully persuaded in his own mind." Guilty of the palpable duplicity of rebuking the Galatians for observing days and months and times and years, and then ordering that collections be taken up on the first day of the week in all the churches!—telling them to observe a day, and then turning in upon them with a most withering rebuke for observing a day.

Paul preaching one thing and practising another! Paul tearing down the

very platform upon which he himself was standing to build! Paul building again the things he once destroyed, and thus making himself "a transgressor," as he asserts! (Gal. ii. 18.) Surely there must be some mistake about this matter. The great apostle to the Gentiles—the great master builder in Israel, could never be guilty of such palpable duplicity and double dealing.

And then, does not the very proposition that such a vast revolutionary work as the upheaval of a whole



dispensation, and changing of one of its fundamental laws, one that undergirds the whole system of revealed truth, and one, too, that has held undisputed sway for so long a time, should be entrusted to a mere subordinate, strike the reader as rather incongruous? The work to be performed was that of a God. Before the law could be abolished the foundation of it must also be abolished. The foundation of the law was the example of God, and the whole scheme of creation and redemption. Paul abolish the example of God! Paul abolish the example of God, which the Creator had set for the imitation of his creatures, and which he himself has never changed! Paul annul the blessing pronounced at the beginning, and declare that unblessed which God had said was blessed! Paul revoke the sanctifying act, and declare that common which God had hallowed, and which had been kept inviolably sacred for four thousand years! Paul abolish the fourth commandment, with its sanctions and claims, its foundations and connections—a command which God had proclaimed from the summit of the mount, which he had nowhere repealed, and which—be it spoken “in the muffled tones of reverential awe”—even he himself could not do without completely changing his entire scheme of creation and redemption! Paul cast contempt upon an appointment, the very object of which was to put honor upon God as the Creator, by perpetuating the memory of his resting, and now to be rendered doubly sacred by putting additional honor

upon him as his Lord and Saviour by perpetuating his resurrection from the dead!

Attempted explanation.

But we are told it was not Paul, but Christ, who had abolished the law; that he only declared in substance that it had been abolished by Christ. But did Paul so declare? Did he ever aver that "this command he had received of the Lord?" And would he dare undertake to perform this, the work of a God, without some such announcement? And furthermore, can any one see how or why the work of Christ should necessitate the robbing the Creator of the honor that had been put upon him, or why the world should now be deprived of a priceless boon so long conferred upon it? Did not the Saviour declare that he came to glorify the Father; and is this the method he adopted for the execution of his work by robbing him of the honor that had been put upon him? Did Paul mean this? Did he mean to say that the time had now come when the world should no longer celebrate the wonders of creation, and this revelation, brought about too by the coming of the Son, whose very mission was to glorify his Father? We again repeat, surely there must be some mistake here.

When and by whom fourth commandment abrogated.

And just here let the question be definitely settled, When and by whom was the fourth commandment abrogated? Was it by Christ, or was it by Paul? Not by Christ, for he lived under it, and when accused of violating it, he repelled the imputation, and even argued to show that his acts were all in accordance

with its true meaning. Besides, he declared he did not come to destroy, but to fulfil. On the other hand, it was not the work of Paul, for this was the act of a God, and nowhere did he claim having received any such authority. Nowhere did he say, "This have I received of the Lord," or even, "I think I have the mind of the Spirit." And when accused of making void the law of God by his doctrine, like his Master, he likewise resisted the imputation, alleging that, instead of making void the law, he only established it.

Thus, then, the matter stands. If Christ abrogated the law, he must have done it in face of his declaration that he came not to destroy, and furthermore, with the distinct understanding that the annulling act was not to be enforced for at least a quarter of a century; for, up to the time of Paul, not a single note of discontent had been sounded, not a single word of explanation, advice or protest had been given, while the practice of observing a day went continuously on. If by Paul, then he did it without any expressed authority, at least so far as the record goes, and in face of his declaration that, instead of annulling, he only established the law of God. Which horn of this dilemma will the objector seize?

And if, after all, suppose we admit the postulate of the opposer of the Sabbath, that the days are all alike, and what is gained? The question at once

In what sense all days alike. arises, in what sense? Are they all alike holy, or are they all alike profane? Are they all alike in this, that they are all to be

devoted to the service of God, or the business of the world? If Paul did away with the distinction of days, and meant anything, he meant the former. He surely was not setting up a plea for the world, but looking rather after the interest of his Master's kingdom. If he meant to say anything, he meant to say that the days were now all alike holy. Not only so, the same is demanded by the law of types. The antitype is always supposed to be superior to the type. If the old seventh day rest was holy, then the days of the gospel, in which the type is realized, must be more so, even supremely holy. In other

Does objector wish  
a perpetual Sab-  
bath?

words, that now the whole of life is to be one perpetual Sabbath, both to body and soul, in which there is to be no room for labor or the world, for either its business or its pleasures, the seventh day being abolished simply because it has merged into a perpetual Sabbath, as the river no longer exists because it has become merged into the ocean. Is this the idea of those who are clamoring for the abolition of this day of rest? Does it answer their purpose? If so, they are more than welcome to its use. But we need hardly affirm that this is not what they are seeking. They desire no distinction of days to the end that they may all alike be devoted to business and pleasure. Here, then, is the kind of fulfilment demanded by these anti-Sabbath theorists. According to their interpretation, the old seventh day rest becomes fulfilled by being merged into one continuous season of business and pleasure. Strange fulfilment indeed!

Quite enough has been said to show that, no matter what else he meant, Paul did not mean to say that all distinction of days had now been abolished, and therefore that the sabbatic law requiring one day of rest, after six of toil, had been repealed. *What, then, did he mean?*

Judaism abolished in all of its parts. And what more could he mean than simply this: that the seventh day, or any other day, or any other thing that forms an integral portion of Judaism, the adoption of which would commit one to that system, was abolished, and abolished for ever. That the apostle was not speaking of the sabbatic law as embodied in the fourth commandment, but concerning the sabbatic institution as an integral portion of Judaism, and especially the Judaism of his day, appears from the teaching and example of the Saviour, from his own example and teaching on other occasions, from the context and general scope of his epistles, and from the original intention of the institution, as well as the whole analogy of revealed truth. Hence the entire absence of all allusion to the term *law*. The apostle does not say *law* once, but *Subbaths*. And let it not be forgotten that there is a world-wide distinction between the *sabbatic law* and the *sabbatic institution*, as existing in his day. Hence the mention of meats and drinks, and new moons and other holy days, which were essentially Jewish. "Ye observe days and months and times and years." "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of

the Sabbath days." "He that eateth, eateth to the Lord," "and he that eateth not, to the Lord he eateth not." He meant to say that Judaism, as such, was now overthrown, not only as a whole, but in all of its parts. The Sabbath, though antedating the Jewish commonwealth, was nevertheless bound up with it, used for the time as a sign to Israel, it being a token of their deliverance from Egypt and their national allegiance to God; but as the nation was no longer in existence, the sign was no longer to be observed as such.

The object the apostle had in view in introducing this matter is perfectly obvious from the context. There were those in his day who were endeavoring to lead the Church back into the bondage of Judaism, by a return to the observance of the old laws concerning meats and drinks, and new moons and holy days. Hence his exhortation to steer entirely clear of all these things, and not again to become "entangled with the yoke of bondage." As circumcision would bind to keep the whole law, so the observance of these laws concerning meat and drink, and the different holy days, as a part of the Judaistic system, amounted virtually to an acknowledged avowal of the whole.

We will not stop here to seek any advantage that might be gained from that exegesis of these passages that would make the term *Sabbaths* refer exclusively to the other Jewish festivals, and not the Sabbath, though this interpretation has the sanction of many eminent scholars, as Ridgley, Clark, Barnes,

Jamieson, Fausset and Brown, etc. We prefer to meet the objector on his own ground. Suppose we admit that Paul meant to include the seventh-day Sabbath with the other festivals, and what is gained? Simply this, that the Jewish Sabbath has been abolished,—a thing nobody disputes. And the grave question still remains for adjudication, was he speaking of the fourth commandment, or of the Jewish political Sabbath simply? There was clearly a political code in contradistinction to that which was moral. The former had special political penalties, the latter not. There was a political third commandment given to citizens of the commonwealth, requiring the blasphemer to be put to death, in contradistinction to the moral third of the decalogue, given to the same as a subject of God's moral government, and for the violation of which he would hereafter be held responsible. There was a political fifth, a political sixth and seventh, requiring offenders to be stoned, in contradistinction to the moral fifth, sixth, and seventh of the decalogue, which had no such penalties. So there was a political fourth, requiring the Sabbath breaker to be stoned, which was altogether a different thing from the moral fourth of the decalogue, for nothing is said about stoning there. With these political laws and this political ordinance we have nothing to do. We have only to deal with the fourth commandment and its requirements. And though that commandment was temporarily incorporated in the Jewish political code and formed a part of that code, just as

in the case of the other commandments above mentioned, it was nevertheless entirely independent and separate from it. It was of this Jewish political Sabbath that he was speaking, and not of the fourth commandment.

In his Epistle to the Romans, one of the very epistles from which one of these quotations is made, he there asserts that the law, meaning the ten commandments, was "just and right and good," and instead of destroying, he only established. And we must again express our astonishment that Paul should ever be charged with doing away with any part of the law, when he so distinctly disavows any such intention, and when its absolute indestructibility was the very thing he was so earnestly endeavoring to establish. "Do we make void the law, through faith? God forbid," says he, "yea, we establish the law." The very earnestness with which he makes this asseveration shows clearly and conclusively that he was not speaking of the fourth commandment at all in these other passages, but of the Jewish Sabbath, and of the Jewish Sabbath as part of a system now done away with. Hence the mention of the other parts of that system, as "days and months and times and years." Hence the distinct reference to "meats and drinks," "new moons and feast days," and he distinctly tells us that the things he was speaking about were shadows of Christ, and fulfilled in Christ; whereas the moral law was in no sense, and in no part of it, a shadow of anything, but a reality, a substance—that he was speaking of things,



“against us,” “contrary to us,” which were “ready to vanish,” which would “perish in their using.” Whereas it is utterly impossible to see how the moral law, in any of its parts, can belong to any of these categories.

Paul said no more than we could say. The truth is, that Paul did not say any more than the strictest observers of the Lord’s day can now say to their Israelitish neighbors. We can say to them to-day, as Paul did in his time to the Galatians, “Ye observe days and months and times and years.” Some of you, holding on to Jewish notions, regard some days better than others. Some of you, under the influence of Christianity, regard the Jewish days no more than others. Then, in order to cultivate the broadest charity towards those recently converted to the Christian faith, and who were not yet entirely freed from Jewish prejudices, we could say, “Him that is weak in the faith receive ye, but not to doubtful disputations; for one believeth that he may eat all things, another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not, and let not him which eateth not, judge him that eateth, for God hath received him.” So let the same charity be extended to the matter of Jewish days: “One man esteemeth one of these days above another; another esteemeth every day alike; and the ground of the charity being that he that regardeth the day regardeth it to the Lord, and he that regardeth it not, to the Lord does not regard it.” So we could say to those who were strong in the faith; we could say, as Paul did to the

Colossians, care nothing for the judgment passed upon you concerning meats and drinks, and your neglect of Jewish feast days and new moons and Sabbaths. Should we speak thus to these different classes, would any one for a single moment suppose we meant to say that the Christian Sabbath was abolished? They would understand us as speaking from a Christian standpoint, and not of the Christian Sabbath at all, but of the Jewish religion. The apostle could even go further than we in this address, for he was arguing for the broadest stretch of charity which he could well do in his day. We must remember Christianity was just emerging out of Judaism. The transition was gradual. Both forms were observed for some time and to some extent. Many kept both the seventh and first day as holy. Paul circumcised Timothy. Among the "necessary things" put upon the Gentile converts by the council at Jerusalem, they were to abstain "from things strangled and from blood." Great forbearance and charity were needed. Hence, the apostle exhorts not to judge of Christian character from eating meats offered to idols, or from the observance of certain holy days of the Jews. As long as "Christ, the body," was held, these outward shadows might be tolerated in brethren of weak faith."

Apostle not considering abolition of Christian Sabbath.

The question, then, with which the apostle was dealing, was not the abolition of the Christian Sabbath, which had already been changed to the first day, but the

addition of certain Jewish festivals and Sabbaths to it. It was not a question of destruction, but of addition. The entire context, as well as the whole analogy of the Scriptures, show he was not discussing the question of the Christian Sabbath at all, but of the tendency of some to lapse back into the bondage of Judaism; hence the necessity both of firmness on the one hand, and the broadest charity on the other, towards those who were "weak in the faith."

If, then, the apostle was speaking of Jewish festivals and holy days, and if speaking of a seventh day Sabbath at all, of that which was political, these passages have no bearing whatever upon the question of the abrogation of the Christian Sabbath. That the Jewish Sabbath was abolished with the Jewish ceremonial no one disputes for a moment. But it is quite another matter to say, that because the Jewish political Sabbath has been abolished, the original ordinance, as embodied in the fourth commandment, and made an integral portion of the moral law, and subsequently transmitted to us through the medium of the Jewish people, so long the sole depository of God's truth, has also been annulled. These two things are entirely separate and independent. And not until it can be shown that the seventh day rest formed no part of the original law of creation, and no part of the moral law, and had no existence outside the Jewish ritual, and was positively unknown and unobserved until the establishment of the national covenant, will we admit its overthrow with the rescinding of that covenant.

Paul only direct witness. As the Apostle Paul is the only direct witness upon whose testimony the objector relies, if he does not teach the repeal of the sabbatic law, then none other need be introduced. Indeed, there is no other, Paul being the only one of the apostles who has anything to say about it. The others are remarkably reticent, not making any allusions whatever to the subject. And how account for this general silence upon any other supposition than that this fundamental law of the Church and world was left undisturbed?

## CHAPTER VIII.

### TESTIMONY OF THE PROPHETS.

**I**F the sabbatic law had been fulfilled in Christ, and therefore abolished, we would naturally expect some allusions to the change in the writings of the prophets. And yet we have searched in vain to find even the slightest hint touching the matter. Instead of this, we actually find the most emphatic utterances in favor of its perpetuation. Thus Ezekiel, in his description of the re-distribution of the land, and the rebuilding of the temple, which unquestionably refers to gospel times, under the prophetic imagery of Jewish worship, thus speaks: "Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened" (Ezek. xlvi. 1), thus showing under Jewish symbols, that in the spiritual kingdom of Christ there are to be stated periods of worship, and that, too, regulated by law. But if the Christian Sabbath is to be abolished, how is this prediction ever to be verified? If the sabbatic law be annulled, who will be vested with the necessary authority to appoint these periodical seasons?

Isaiah.

So also Isaiah: "For thus saith the

Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." (Isaiah, lvi. 4-7.)

Again: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isaiah, lviii. 13, 14.)

Now, all biblical interpreters agree that, in these verses, Isaiah was speaking of gospel times. The context shows this. And the Master puts the matter beyond all question by making a quotation from the same: "My house

shall be called a house of prayer." And yet here, in this very prophecy of the coming and establishment of the spiritual kingdom of our Saviour, is a distinct mention made of the Sabbath, and a blessing pronounced upon those who shall strictly observe it. Strange that Isaiah should so stultify himself in thus emphasizing a day of periodic rest when the day was to be abolished! Yea; it was not Isaiah speaking, but the Lord himself. "Thus saith the Lord," is the sublime introduction to this remarkable prediction. The prophet was but his mouthpiece. And shall the Lord be accused of thus insisting upon the observance of an ordinance that he intended to abolish? Ezekiel and Isaiah are anything but witnesses against the Christian Sabbath.

Objection. New moon mentioned. We are fully aware that mention is made of the new moon in connection with the Sabbath, and the use the opposer would endeavor to make of it, by claiming that, if the prophets be any authority for the sabbatic rest, so also for the new moon, and the temple service, and burnt offerings, which are also mentioned. But it must not be forgotten that all the predictions of the Old Testament are more or less under the guise of Jewish symbols. It could not well be otherwise. Even the glories of heaven itself are presented under those symbols. If the principle of interpretation asserted by the objector be correct, then we are either to reject all the prophecies of the Old Testament, or else receive them in their literal signification, with all their Jewish forms attached. The same principle is

to guide here as elsewhere. The predictions of the Old Testament are to be interpreted in the light of the New. According to this principle, while the language here used does not necessarily imply the continuance of all the old Jewish feasts, it does necessarily imply the continuance of worship at divinely instituted seasons. If it does not mean this, it absolutely means nothing.



## CHAPTER IX.

### OBJECTION: NO COMMAND IN THE NEW TESTAMENT TO OBSERVE A DAY.

WE pause here to notice an objection based upon this very idea of silence. We are told that if the case be as we have represented it, and if the sabbatic law be continued, we would expect to see the law repeated somewhere in the New Testament. But there is no such repetition; that whilst the other commandments are, in some form or other, repeated by Christ or by some of his apostles, this one is left to stand purely upon inferential, rather than positive, grounds. We are asked to explain this, as it is claimed that this silence does detract from the prominence we have sought to give it in the preceding discussion.

But may we not be permitted to ask, Further repetition unnecessary. what was the use of any further repetition, when there stood the law in its integrity that had never been repealed, whose authority had never been questioned, either by the Master or any one else, and that had not only been engraved upon stone, but just as deeply imbedded in the hearts and lives of the people?

And after all, was the silence as great as the objector would have us believe? Was the Master si-

lent when on so many different occasions he gave such luminous expositions of the spirit and intention of the law, and when, in addition to his teaching, he was giving all the force of his example? Were the apostles so silent when they were so scrupulously observant of the law in their preaching appointments; and as in the case of Paul insisting that collections be taken up in all the churches on a certain day of the week, or as in the case of John, making distinct mention of a day exclusively the Lord's, and declaring how that God himself had both recognized and honored the same, by favoring him on that day with the sublimest of all visions?

Reason for omission in many cases. The reason for the omission of the fourth commandment in the case of the quotations made to the young ruler, and all similar instances, is perfectly obvious. The other quotations are all from the second table of the law, and it would have been out of place to have selected the fourth commandment from the first table, without also quoting the others. And the reason why the quotations were usually from the second table is equally obvious. The object being to convict, the appeal was usually to the second table of the law, because it would be easier to produce conviction by bringing the individual to confront the duties he owed his fellowmen, which were more obvious and tangible, and more generally recognized than those we owe the Creator.

Silence not on account of repeal. No matter what else might be said, it is perfectly obvious, that if there be

unwonted silence, it is not to be accounted for upon the supposition of the objector, that the law was repealed. Nothing would sooner have broken that silence than the announcement of such repeal. A volcano in the sea would hardly have produced a greater upheaval than the abolition of this organic law, a commotion in the Jewish world, and an authoritative pronouncement from apostolic lips would have been necessary to have quieted the uprising. Yet not the least muttering note of discontent is heard. This very silence is itself the proof that the law was left undisturbed.

True reason;  
Church in transi-  
tion state. The better, and we think the true reason for the silence, is the fact, that as the Church was in its transition state from Judaism to a purer Christianity, any unnecessary condemnation of the Jewish Sabbath, or emphasizing of the Lord's day, would only have awakened needless prejudice, especially as the difference between the two was so slight, as we shall hereafter show.

And that transition was gradual. Nowhere in actual fact can the boundary line be distinctly drawn between the old and new dispensations. At no time was the peremptory order issued for the expulsion of Judaism. The one dispensation imperceptibly glided into the other, as the night into the day, or the dissolving views of the stereopticon. Like the enveloping hull around the nut, Judaism ripened and fell away, leaving the Church in its virgin beauty and strength. Hence

Judaism the ripen-  
ing hull.

the continuance of circumcision for a time, and the decree of the council at Jerusalem insisting on abstinence from things offered to idols and from blood. Hence, too, the continued observance for a long time of both the seventh and first days of the week. The infant church was left in this, as many other things, to adapt itself to the new order of things as circumstances demanded. Anything, therefore, like a forced order would have been unwise and hurtful. And further, in the fact, to which we have already adverted, that the obedience was so universal and general, the reverential observance so continuous, as to

Universal obedience rendered repetition unnecessary.

render the repetition altogether unnecessary. If any law was more deeply imbedded in the mind of a Jew than another, it was this. Any repetition of the law needed to a people who were ready to stone a man for gathering sticks on the Sabbath day? Any repetition necessary to a people who so scrupulously regarded it, that they would not even resist an attack of the enemy made upon that day, as Josephus tells us? The Saviour shaped his instructions, and the apostles their epistles, to meet the exigencies of the times, and to correct abuses then existing. The abuse at that time was not a want of observance, or even lack of reverence for the day, but an overweening spirit of Pharisaic formalism in the compliance, involving a sacrifice of the spirit to the letter. It was to the correction of this abuse that the Saviour directed his instruction. It was at this very point, too, the apostle was aiming in those passages in his

epistles to the Romans and to the Colossians which we have already considered. Let no man judge another by this Pharisaic standard with regard to eating and drinking, or in the keeping of holy days. It was against the dead letter of Jewish ritualism, in all of its different shapes and forms, that he was aiming. Instead, therefore, of this alleged silence being against our position, it constitutes itself the very best answer to the cavil that can be given. Silent, because the Jew needed a bridle, and not a spur. Silent, because he needed to be restrained, and not urged forward. The main thing required was a correction of misinterpretation and abuses, and, therefore, we find that this was the only thing given.

## CHAPTER X.

### TESTIMONY OF THE PRIMITIVE CHURCH.

THEN, once more, if the sabbatic law was fulfilled in Christ, and therefore repealed, it is equally strange that the primitive Church, immediately after the days of the apostles, did not hear of it, and so declare. Instead of this, the united testimony of all the early fathers is, that the example of the apostles in observing the first day of the week was scrupulously followed by all their successors. And, indeed, the evidence is that that example has been followed in one continuous stream down to the present day. Here, then, are two facts

Two facts needing explanation.

demanding explanation. The first is the observance of any day at all; and the second is the change of the day from the seventh to the first. If Christ had abolished the day, and Paul had actually said, what the opposers of the day accuse him of saying, that the fourth commandment was repealed, and that now all days were alike, then surely this would have been generally known. The abrogation of such an organic law could not have been done in secret. The repeal must have been proclaimed from the housetop. The continued observance of any holy day, after the abrogation of the law, would be but a kind of "will-worship," the very thing the

apostle charges. It is not presumable that Christ and his apostles would have left the people thus in the dark. And yet the observance of a set day goes on without a dissenting voice. How is this to be explained?

The other fact is the change of day. Not only is the custom kept up of observing a day, but the day is actually changed, and that too after the whole law authorizing any day at all is abolished. It would be truly difficult to explain the continuance of the custom, but when the other idea of a change of day is brought in, the matter is simply inexplicable upon the supposition of the objector. Such a bold movement in the field of Church law and order, without any authority, and even in the very face of the expressed will of the Master, and the unequivocal declaration of the great apostle, is a simple impossibility. Can any one for a single moment believe that such a radical change as the appointment of a new day and the establishment of a new weekly calendar, beginning with the first instead of the seventh day, would have been undertaken without the clearest authority? Or is it to be accounted for upon any other supposition than that the early Church felt that they still had the old sabbatic law, as contained in the fourth commandment, as the continued basis of the institution, and the known will of the Master, and the counsel and example of the apostles, as their guide in determining what particular day to observe? Any other supposition is wholly irreconcilable with the facts in the case. Adopt the position of the op-

If day abolished, what started present stream of sentiment and practice? tles abolished the day, and we are at once driven to the wall in our effort to tell what started the present stream of sentiment and practice, or who inaugurated these changes. If the head waters of this mighty stream be this side of the apostles, it is strange no one has yet been able ever to find them. No one has yet ever been able to find the individual that first suggested the change, or the council that decreed it. If abolished by Christ and his apostles, it must afterwards have been restored by some council or Church authority, and we ought to be able to point out the time and place of the innovation, as in the appointment of the other holy days of the Church. But no one has yet ever been able to put his finger upon that time and place. As far back as we can trace it in the direction of the apostles, the stream continues to descend with an unbroken flow. The statement that Constantine and modern Sabbath. Constantine was the father of the modern Sabbath contains just truth enough to relieve the allegation of the charge of utter falsehood. Any one who has considered the subject knows that the day existed and was observed long before the time of Constantine. All that he did was simply to restore it in a measure back to its original purity, by giving proper definiteness and shape to the original law. Constantine was simply a reformer, not a law-giver. In him we have a reformation in the matter of Sabbath observance, as in Luther we have a reformation in the doctrine of justification by faith.



And is it any more astonishing that we should have a reformation in the one direction than in the other? Constantine did not ordain the day; he only decreed how a day that already existed should be observed. As the moral law existed from the beginning, and Moses only gave a formulated statement of it to Israel, so Constantine only gave a more correct interpretation of a practice that had come down from the apostles; and this he did because there was a strong popular current in that direction demanding this very thing. This appears from the character of the man, the time of the edict, and the very fact of the decree itself. Constantine was an astute statesman, and as a writer in the *Britannica Encyclopædia* expresses it, "at best only half heathen, half Christian, who could seek to combine the worship of Christ with the worship of Apollo, have the name of the one and the figure of the other impressed upon his coins." The decree itself also shows this double-dealing on the part of the emperor—this disposition to please both Christian and pagan. Hence, only "judges, inhabitants of cities, and artificers," who lived in towns, the principal seats of religion, were required to "rest on the venerable day of the sun." But husbandmen and people living in the country, where the prevailing religion was pagan, were allowed to sow their grain and plant their vines as on other days. The same appears in the statement of Gibbon: "He artfully balanced the hopes and fears of his subjects by publishing in the same year two edicts, the first of which enjoined the solemn obser-

vance of Sunday, and the second directed the regular consultation of the Aruspices." (Vol. II., p. 250.)

Reason of his edict. If Constantine published a restraining edict, it was clearly because he saw it would please the Christian portion of his empire. In other words, because he saw that the current was already setting in that direction, and he could use it to advantage. He might also have been influenced by a religious impulse; but that could not have been all, especially when we remember that this decree was in the earlier portion of his reign, and at least ten years before his final abandonment of the pagan worship. To say that the sovereign of such a mighty empire, without any previous preparation on the part of the people for such a measure, by a single decree could force upon his people such a radical measure as to rest every seventh day is simply preposterous. It would alike have been resisted by pagan and Christian, Jew and Gentile; and the Christians especially, so used to the martyr's stake, would have died before allowing their liberty in Christ to be thus abridged. And notwithstanding this radical change, not a ripple in the sea, not a single note of discontent is heard. The very decree itself carries upon its face the overwhelming evidence, not only of the pre-existence of the day, but also of the pre-existence of a public sentiment demanding a more rigid enforcement of the sabbatic law?

Thus, then, the matter stands. Here is a practice that has prevailed for centuries, and on looking back we are utterly unable to find any starting place this

side of the apostles,—no one suggesting it, no council decreeing it, no controversies, no disputes about it, every utterance, every decree, every scrap of history,—even the decree of Constantine itself,—going upon the supposition of its previous existence. How explain all of this? The idea that the Saviour had abolished all distinction of days, and that the apostles, with Paul as their chief speaker, had renewed the sentence of abolition, and yet the distinction perpetuated, with even greater emphasis than before, by a change of day, is truly marvellous. And the marvel only increases when we remember the additional fact, that no one can tell why the custom continued or the change made. If all distinction of days was abolished by the apostles, it is not reasonable that the corruption could have so soon crept into the Church after their day. The permeation of error, like the spreading of leaven, requires time for its working. It would have required several centuries at least before the example and teachings of the apostles would have been lost to the Church, which would have brought the facts down to the time of authentic history. And yet not even a hint of the origin of the new practice to be found! Instead of this, the early writers all speak of it as something common in their day, as we shall directly show. Abolished, and yet the subject of frequent mention by the early fathers! Abolished, and yet coming down to us in an unbroken stream, and without any one being able to put his finger upon any starting point this side of the apostles! This idea of aboli-

tion seems to us wholly irreconcilable with the facts of the case.

Prefatory re-  
marks. Before introducing the testimony of the early fathers, we would make a few prefatory remarks.

And, in the first place, we must remember that the age of inspiration ceased with the apostles. We must also remember that the Church was then in its infancy, with few facilities for the diffusion of knowledge. There were only manuscript copies of the writings of the apostles, and even few of these. The Church had yet seen very little of the development of the new principles and doctrines. Even then, on the supposition that the early fathers believed the fourth commandment abrogated, that does not prove

Ideas of fathers  
crude. it so, as their ideas and notions were very crude and unsatisfactory on this as well as other subjects. Various errors crept into the Church at a very early day. Many desired to retain circumcision. "The mystery of iniquity" had already commenced to work, even in Paul's day. It seems also that it was a common belief that the Saviour was soon to return, and many were looking for him even at that early day. If mistaken on these subjects, could they not also have been in error in their views concerning the sabbatic law? The truth is, no one can read the fathers without being struck with the remark of Adam Clarke, that "they who know them best will trust them least, as they blow both hot and cold with the same breath." Though we may reject their opinions, however, as of

little value, they are nevertheless fully competent to testify to the facts in the case, as Dr. Hessey has asserted. It is only against their explanations and interpretations the charge of crudity lies.

Having now said this much by way of preface, we proceed to give their testimony. And in this examination we need not go beyond the time of Constantine or the Council of Nice; for what is after this becomes mere opinion, and, with our facilities, we are just as capable of forming an opinion as those who lived at an earlier day.

#### TESTIMONY OF THE FATHERS AND EARLY WRITERS.

Clement of Rome. Our *first* witness is Clement of Rome, who is believed to be the author of an epistle to the Corinthians, one of the oldest extant, and written soon after, if not immediately during the time of Paul. In that epistle we find the following: "And particularly that we perform our offerings and service to God at their appointed seasons. For these he has commanded to be done, not rashly and disorderly, but at certain determinate times and hours. And therefore he has ordained, by his supreme will and authority, both where and by what persons they are to be performed; that so all things being piously done unto all well pleasing, they may be acceptable unto him." (*Apos. Fath.*, p. 61.) Here we have the distinct mention of "certain determinate times and hours" for service. It is true, there is no mention of the Sabbath by name, but the very absence

of any such reference only argues "the notoriety of the matter," as Gilfillan has observed.

Ignatius. Our *second* witness is Ignatius, the disciple of the beloved John. In his Epistle to the Magnesians (Shorter Recention) we find the following: "Wherefore, if they who were brought up in these ancient laws come nevertheless to newness of hope, no longer observing Sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death whom yet some deny." (*Apos. Futh.* p. 128.) Here we have a sharp discrimination between the keeping of the old Jewish Sabbaths and the observance of the Lord's day, in which the abrogation of the one, and the introduction and establishment of the other, are most clearly implied. We are fully aware that in the original the word *day* is wanting, the literal translation being "No longer sabbatizing, but living according to the Lord's, in which also our life is sprung up by him." It is contended by some, that instead of supplying the word *day* (ἡμέραν), the word *life* (ζωήν) should be added, making the passage read, "Living according to the Lord's life." But this rendering seems wholly inadmissible, for the simple reason that it is not customary for writers to use the adjective without the substantive, only in cases where the phrase was used so frequently as to leave no doubt as to the meaning. The phrase "The Lord's day" was of frequent occurrence among the fathers, but not the other phrase, "The Lord's life." Besides, the word "sabbatizing" here used, shows that the contrast is between the

Jewish Sabbaths and the Lord's day, and not between the Sabbath and the Lord's life.

**Barnabas.** Our *third* witness is that remarkable passage in the Epistle of Barnabas. And no matter who the writer was, whether Barnabas or some other person, it is admitted that the epistle is one of the oldest extant, and written certainly not later than the early part of the second century. After showing that the Lord was displeased with the new moons and Sabbaths of the Jews, the writer adds testimony just as clear and decided concerning the Lord's day: "Your present Sabbaths are not acceptable to me, but that is which I have made (namely, this) when giving rest to all things, I shall make a beginning of the eighth day, that is the beginning of another world. Wherefore also we keep the eighth day with joyfulness,—the day on which Jesus rose again from the dead. And when he had manifested himself, he ascended into the heavens." (*Ant. Nic.*, Vol. I., p. 128.) Here is testimony as direct as language can make it, that the eighth day, in contradistinction to the Jewish seventh, was then observed. In other words, that the sabbatic law was still in force, with only a change of day.

**Pliny's letter.** Our *fourth* witness is the celebrated letter of Pliny. In writing to Trajan, the Emperor, he says: "The Christians affirm the whole of their guilt or error to be that they were accustomed to assemble together on a stated day before it was light, and to sing among themselves hymns to Christ as God, and to bind themselves by an oath (*Lat. Sac-*

*ramento*), not to the commission of any wickedness, but not to be guilty of theft or robbery or adultery; never to break a promise or to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common without any disorder." (*Plin. lib. X., Ep. 97.*) Here is the testimony of an outsider and a heathen, and therefore one entirely disinterested, to the fact that the Christians, as early as the second century, were in the habit of meeting regularly on a stated day for worship, and the breaking of bread and the holy communion. Does this look like the abrogation of the sabbatic law and customs? Does it not rather seem to have the same ring as the statement in the Acts that the early disciples met on the first day of the week for worship and the breaking of bread, and that it was in pursuance of the same practice that the Christians in the days of Pliny were meeting together on the same day and for the same purpose as in the days of Paul and the early Christians?

Justin Martyr. Our *fifth* witness is Justin Martyr, who flourished about the year 140. And nothing can be more clear and distinct than his testimony. He particularly states the fact that Christians were in the habit of meeting on Sunday, which he carefully distinguishes from the Jewish Sabbath. He tells what is done in these assemblies on Sunday, viz.: prayer, celebration of the supper, and the collection of alms. He also gives the reason why Sun-



day was thus observed, because it was the day on which God dispelled the darkness at the creation, and also because Jesus Christ rose from the dead upon it, and therefore it remains the first and chief of all the days. Here are the extracts:

“On the day called Sunday all who live in cities or in the country gather together to one place; and the memories of the apostles, or the writings of the prophets, are read as long as time permits; then when the reader has ceased, the president verbally instructs and exhorts to the imitation of those good things; then we all rise together to pray, as we before said. When our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying. Amen. And there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons; and they who are well to do, and willing, give what each thinks fit, and what is collected is deposited with the president, who succors the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us; and in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour, on the same day, rose from the dead,

for he was crucified on the day before that of Saturn (Saturday), and on the day after that of Saturn, which is the day of the sun, having appeared to his disciples, he taught them these things, which we have submitted to you for your consideration.” (*Ant. Nic.*, Vol. II., pp. 65, 66.)

Then again: “The command to circumcise infants on the eighth day was a type of the true circumcision, by which we were circumcised from error and wickedness, through our Lord Jesus Christ, who rose from the dead on the first day of the week; therefore it remains the first and chief of all the days.” (*Dial. Cum. Tryp.* § 41.)

Can anything be more emphatic and more to the point than this? Not only is the fact stated, but the reason is also given for the observance. It is true that the Martyr, in his dialogue with Trypho the Jew, argues against the observance of the Jewish Sabbath upon the ground that even as the old patriarchs got along without circumcision, and there were no such thing as Sabbaths and feasts and sacrifices before Moses, so those who came after Christ can be righteous without observing these institutions. But is there any contradistinction here in the Martyr's saying that there is no need of Jewish Sabbaths and Jewish feasts, and that the eighth day, or Sunday, was the first and chief of all the days to be observed? Was not this precisely the position of the apostle Paul, who, whilst asserting the abrogation of the Jewish Sabbath, clearly recognized the claims of the first, or Lord's day, in meeting with

the Church at Troas on that day, and also ordering collections to be taken on that day at Colosse, and throughout all Galatia? And is not this precisely the position of the Christian world of to-day, who teach both the abrogation of the Jewish political Sabbath, and the obligation of the Lord's day? And it is also worthy of note, that whilst the Martyr asserts that the whole of the Christian's life is a perpetual Sunday, he is very careful to emphasize the eighth day, and to put especial honor upon it.

Dionysius and Melito. Our *sixth and seventh* witnesses are two writers who, according to Eusebius, the historian, lived about this time (A. D. 170), namely: Dionysius, bishop of Corinth, and Melito, bishop of Sardis. The former wrote a letter to Soter, bishop of Rome, in which he says: "To-day we kept the Lord's holy day, in which we have read your epistle." (*Eusebius, Ch. His., Bk. IV., ch. 23.*) The object Eusebius had in quoting this was to show that the practice of reading in the churches obtained from the earliest times. So, according to the same authority, the latter is credited with having written, among other works (some seventeen in all), a treatise on the Lord's day.

Irenaeus. Our *eighth* witness is Irenaeus, Bishop of Lyons, who lived about A. D. 178. Whilst holding, with Justin Martyr, to the abolition of the Jewish Sabbath, his testimony is just as clear and decided concerning the Lord's day. Thus, in one of his fragments: "This (custom) of not bending the knee upon Sunday is a symbol of the resur-

rection, through which we have been set free by the grace of Christ from sins and from death. Now this custom took its rise from apostolic times, as the blessed Irenaeus, the martyr and Bishop of Lyons, declares in his *Treatise on Easter*, in which he makes mention of pentecost also; upon which (feast) we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it." (*Ant. Nic.*, Vol. IX., pp. 162, 163.)

Synodical epistle. So in one of the synodical epistles from the churches in Gaul, under the superintendence of Irenaeus. Eusebius tells us that several of these were sent from the different churches, "all advancing the same doctrine," and sustained "by the same vote," however. The following was the "ecclesiastical decree, unanimously drawn up": "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's day, and on this alone should we observe the breaking off of the paschal fast." (*Euseb. Ch. His.*, Bk. V., 23.) Thus, no matter on what day the yearly celebration should take place, the question in debate, there was no dispute whatever as to when the weekly observance should be kept.

Clement of Alexandria.

Our *ninth* witness is Clement of Alexandria, A. D. 194. His testimony is to the same effect. He speaks of the Lord's day as an established festival, and even gives a mystical interpretation of the name: "He, in fulfilment of the precept according to the gospel, keeps the Lord's day when he abandons an evil disposition and as-

sumes that of the gnostic, glorifying the Lord's resurrection in himself." (*Ant. Nic.*, Vol. XII., p. 461.)

**Bardesanes.** Our *tenth* witness is Bardesanes, a writer who lived about the middle of the second century. Speaking of Christians, he says: "Wherever we be, all of us are called by the one name of the Messiah—Christians; and upon one day, which is the first of the week, we assemble ourselves together, and on the appointed days we abstain from food." (*Spicelegium Syriacum*, p. 32.)

**Tertullian.** Our *eleventh* witness is the learned Tertullian, who lived about the close of the second century. His position is precisely that of Irenaeus and Justin Martyr. Whilst arguing against Jewish Sabbaths and circumcision, he also just as strongly argues in favor of the Lord's day. Whilst, on the one hand, he says, "He who argues for Sabbath keeping and circumcision must show that Adam and Abel, and the just of old time, observed these things;" on the other, he says, "Sunday we give to joy," and "We make Sunday a day of festivity."

Again he says: "We have nothing to do with Sabbaths, or the other Jewish festivals, much less with those of the heathen. We have our own solemnities,—the Lord's day, for instance, and the Pentecost. As the heathen confine themselves to their festivals, and do not observe ours, let us confine ourselves to ours, and not meddle with those belonging to them."

Again: "In the matter of kneeling also, prayer is subject to diversity of observance, through the act of some few, who abstain from kneeling on the

Sabbath. . . . We, however, (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude, deferring even our business, lest we give any place to the devil." (*Ant. Nic.*, Vol. XI., p. 199.)

Again, in his treatise, *De Anima*: "We have now amongst us a sister, whose lot it has been to be favored with sundry gifts of revelation, which she experiences in the spirit, by extatic vision amidst the sacred rites of the Lord's day in the Church. She converses with angels," etc. (*Ibid.*, Vol. XV., p. 427.)

Origen. Our *twelfth* witness is Origen, who lived in the beginning of the third century. Whilst arguing that the perfect Christian is one who is always keeping the Lord's day, he just as earnestly contends for a particular day, termed the Lord's day, even arguing its superiority over the Jewish Sabbath, inasmuch as the manna was given on it, and not on the seventh. Whilst on the one hand he says: "To the perfect Christian, who is ever, in his thoughts, words and deeds, serving his natural Lord God, the Word, all his days are the Lord's, and he is always keeping the Lord's day." (*Ibid.*, Vol. XXIII., p. 509.) On the other, we hear him saying: "Because if this appears from the Divine Scriptures, because on the Lord's day God rained manna from heaven and did not rain it on the Sabbath, the Jews may see that our Lord's day to be superior to the Jewish Sabbath." (*Com. on Ex.*, quoted by Dr. Hessey, p. 48.)

**Minucius Felix.** Our *thirteenth* witness is Minucius Felix, who lived about this time. Speaking of the Christians, he says: "On a certain day they assemble at the feast, with all their children, sisters, mothers, people of every sex and of every age." (*Ibid.* Vol. XIII., p. 464.)

**Cyprian.** Our *fourteenth* witness is Cyprian, Bishop of Carthage. In the year 253, in a synodical epistle, sent out from the Third Council of Carthage, in which Cyprian was joined by sixty-six of his colleagues, we not only have the existence of the Lord's day asserted, and asserted in the symbolization of circumcision, but the absolute identity of the Lord's day with the first and eighth: "For in respect of the observance of the eighth day in Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came it was fulfilled in truth. For because the eighth day—that is, the first day after the Sabbath—was to be that on which the Lord should rise again, and should quicken us and give us circumcision of the Spirit; the eighth day—that is, the first day after the Sabbath, and the Lord's day—went before in the figure, which figure ceased when by and by the truth came, and spiritual circumcision was given to us." (*Ibid.*, Vol. VIII., p. 198.) In other words, it seemed to be the idea of Cyprian and his colleagues, that circumcision was the figure of the Lord's day, and therefore was to be performed on the eighth day, and also ceased when the Lord's day came.

Our *fifteenth* and last witness is the recent work

Teaching of the apostles. discovered by Briennios, Metropolitan of Nicomedia, termed "*Teaching of the Twelve Apostles*," and which the best archaeologists place as far back as the middle, if not beginning of the second century. In that work we have the following emphatic testimony: "But on the Lord's day do ye assemble, and break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure. But every one that hath controversy with his friend, let him not come together with you until they be reconciled, that your sacrifice may not be profaned."

Thus we have given extracts from *fifteen* of the leading writers and works in the first century and a half after the death of the Apostle John, all testifying to the existence of a sabbatic law and observance of a day. We could easily continue the list down to the present time. But this would be wholly unnecessary, as the evidence after this time is so decided and uniform as to leave no room for controversy. Besides, from this time on, the testimony becomes more of the nature of mere opinion; and we think the people of this generation are just as capable of formulating an opinion and a creed as the men who lived in mediæval times.

Things discernible. From the above extracts, and others of like import, which might be adduced, the following things seem clearly discernible:

1. That the apostolic fathers and early Christians observed a weekly Sabbath, a day of rest and wor-



ship, which shows the utter falsity of the statement that Constantine appointed the day, it being in existence long before his time.

2. That the early fathers everywhere most unmistakably assert the abolition of the Jewish Sabbath. Their testimony upon this point is abundant and uniform. Those writers, therefore, of the opposing school, who are so much in the habit of giving copious extracts on this subject, could well have spared themselves the trouble, as this is something no one either disputes or denies.

3. That the early fathers, whilst asserting the abrogation of the Jewish Sabbath, everywhere just as clearly and uniformly speak of another day, which they indifferently term "the first day," "the eighth day," "the Lord's day," "the day of the sun," these terms being interchangeably used, and used with reference to another day, thus contradistinguished from the seventh of the Jews. This distinction is very clearly drawn, which at once furnishes the answer to the views of those seventh day sabbatarians who hold that the early fathers meant the Jewish Sabbath when they said "Lord's day." The mere expression "Lord's day" may indeed be made to mean Jewish Sabbath; but no perversion or contortion of language can ever make the words "the first," "the eighth," "the day of the sun," mean "the seventh."

4. They nowhere state the time when this "first," this "eighth," this "Lord's day," this "day of the sun,"

Nowhere state time when the observance began.

first began to be observed, or mention any sovereign or council by which this observance was decreed, or any one opposed to it, or any dispute concerning it; but everywhere speak of it as something already in existence, which fact unmistakably points to the time of the apostles as the date of its origin.

Nowhere declare  
fourth command-  
ment abrogated.

5. That whilst they nowhere quote the fourth commandment as the ground of the obligation to observe the day, which fact we shall hereafter explain, they nowhere declare the fourth commandment abrogated, and at no time and in no way did they ever utter the least disparaging word against it. Indeed, it would have been the strangest of all strange things for them to have taken upon themselves to do what neither Christ nor his apostles had ever done, in asserting the abrogation of that law, which even the Master himself said he came not to destroy, but fulfil; or in declaring that to be null and void which the apostles, through Paul, their chief speaker, alleged, instead of being made void, was only the more fully established. We find no such assumption of authority on the part of the early fathers.

Their argument a  
repetition of Paul's.

6. Their argument was nothing more than a repetition of Paul's, which we have already considered, that we were now not bound to keep the Jewish Sabbaths, or any of their festivals. Their position was precisely that of the Christian Church of to-day. That position is, that we are not bound by any law, or rite, or ceremony, strictly Jewish in its origin or application. The

only things Jewish binding upon us are those which either had a previous existence, or exist in the very nature of things, as the law of marriage, of incest, of murder, or any of the ten commandments, which existed before the organization of the Jewish commonwealth, being founded in the nature and eternal fitness of things.

## CHAPTER XI.

### POSITION OF THE REFORMERS.

IN this connection we may consider the charge, so often alleged against the common orthodox view, that Luther and Calvin, and the Reformers generally, regarded the day abrogated. Suppose, for a moment, that they did, could they not have erred, as others have done? The day of inspiration has long since passed. Though we may greatly honor those men and their worthy co-associates, for their clear and bold utterances of truth in the main, yet no one, we presume, is willing to ascribe to them anything like infallibility. Luther, the great reformer, held that the epistle of James was "chaffy," because he failed to see how James' utterance that a man was "justified by works," could be reconciled with that of Paul that a man was "justified by faith." So Calvin might have caught the mind of the Spirit in other things, but not in this matter of the Sabbath. The truth cannot be too often Word of God only guide. sounded in the ears of the world, that the Word of God alone, and not the opinion of uninspired men, is the foundation for Christian belief and practice. And we have that Word, and can judge of it, just as well as those who have preceded us, and even better, as our opportunities for its study are superior. For, in addition to our increased fa-

Development in truth. cilities, there is such a thing as a continued development in the application of the truth, as Trench, in his Hulsean Lectures, has so forcibly shown. To say that the Reformers, or even early fathers, knew all, or, in other words, had attained perfection in knowledge and practice, is to put a complete stoppel upon all future development in the life and power of the Church—a position overwhelmingly refuted by the whole analogy of nature as well as the teaching of the Scriptures themselves. The Bible is a growing book, and will be better understood as the years go by. This will appear when we remember that its truths were intended to be applicable to all nations, generations, tongues, and tribes. As there is a great deal in the resources of the earth yet undeveloped, so in this mine of God's word. There is a great deal in that word yet unexplored, being wholly applicable to states of things yet in the distant future, and of which we can now form no adequate conception, and which states of things will be necessary to a clear understanding of the truths themselves. In other words, the truth will grow upon the world in its applicability, its richness, its grandeur. The divine page will only become the more illumined by the advance of time, and men will see and feel more of its spirit, its beauty, its power. The disciples themselves had very crude notions concerning many subjects, though the Master was present with them to teach and instruct, and did not understand many things he taught until afterwards. So now there

Many things better understood hereafter. are still many things in the Scriptures which will be better understood by those who are to come after us, and among other things doubtless this matter of the Sabbath. As the world advances, the necessity for this institution will become more and more apparent. Not only will the Church see more and more the need of it for the execution of her schemes, but the world will also feel more and more the necessity for this pause in the whirl of business, as she is driven forward, by an inexorable law, with accelerated and ever increasing velocity.

In this particular, the history of the Church is like that of the world. Different leading truths are brought to the front by different generations. The current of human thought, like the waves of the sea, for the time is all in one direction. As different truths rise to the surface they are more carefully studied, and become more emphatically pronounced and emphasized. The past history of Each age has its emphasized truth. the Church clearly shows this. The divinity of Christ, the personality of the Holy Spirit, the power of the magistrate, the freedom of the will, and the question of baptism, have each in its turn been the leading emphasized thought of the age, the whole theology of the time being made to conform to those leading truths. Insomuch that the knowledge of the theology of any age is absolutely necessary to a knowledge of the history of that age.

These remarks are just as applicable to the primitive fathers, and furnish additional reason for their

silence touching the fourth commandment. Not only was the tendency in some places in the direction of Judaism, and the quoting of that commandment might have been misinterpreted, but the great leading emphasized truth with them was the resurrection of Christ. This was the Resurrection, the leading truth of the primitive age. great truth that filled the mind, that was talked about and preached everywhere, that the crucified Saviour was risen and alive. This was the great truth they emphasized by the weekly observance of the first day, and which was doubtless with far more enthusiasm in that age than with us at the present. The great argument at that time for the observance of the day was the resurrection of their Lord. And that was fully enough. It was unnecessary to say one word about law to men who had given up all for Christ—who had sold their possessions and given to the poor, and who were ready to go to the stake in attestation of their love for their Master. Thus it will be again hereafter, in the time of the latter day glory, when all men will acknowledge the authority of Christ. If men would be influenced by the love of Christ, there would be no necessity to appeal to law. But does this mean abrogation? When we preach the constraining power of Christ's love, are we to be understood as preaching the abrogation of the law? There were good reasons why the early fathers said nothing about the fourth commandment. In the first place it was wholly unnecessary, the argument of the resurrection being altogether sufficient. And secondly,

as a matter of policy, until the change was fully established, the use of the fourth commandment would only awaken an unnecessary contention about the day to be observed, whether the seventh or first.

Were the Reformers opposed to a sabbatic law? But after all, were the Reformers, when their views are rightly understood, opposed to the sabbatic law?

At best it can only be shown that their notions were simply confused; for while admitting the day to be abrogated, they were still solicitous it should be observed, and endeavored to establish its claims upon some one ground or other. Thus, while Luther is speaking about the Sabbath as an "outward thing," and "like all the other ordinances" of the Old Testament, now "set free by Christ," he still speaks of it as a necessity. "Although the Sabbath is now abolished," says he, "and the conscience is freed from it, it is still good, and even necessary, that men should keep a particular day in the week, for the sake of the word of God, on which they are to meditate, hear and learn, for all cannot command every day; and nature also requires that one day in the week should be kept quiet, without labor, either for man or beast." (*Fairb. Typ.* Vol. II., p. 467.) So also Calvin, whilst contending for the abrogation of the fourth commandment, still insisted that the moral law was the "doctrine of perfect righteousness," and as such "remained perpetually the same." And furthermore, that though the Sabbath was abrogated, there was still a necessity for it. Listen to what he says,



“Whereas, it was expedient for the destruction of superstition, the day which the Jew kept holy was abolished, and it being necessary for the preservation of decorum, order and peace in the Christian Church, another day was appointed for the same use.” Then again: “But so far is it from being possible to preserve order and decorum without this regulation, that if it were abolished, the Church would be in imminent danger of immediate convulsion and ruin.” (*Inst.*, B. II., ch. viii.) And yet in the very face of this he insists that the fourth commandment is abrogated, and the sabbatic law abolished. This does seem very much like Dr. Adam Clarke’s statement about the Fathers blowing “both hot and cold with the same breath.”

So with Beza, Buc-      So also with Beza, Bucer, Melanc-  
 cer, &c.                      thon, Viret, and the reformers gene-  
 rally. Their views were substantially the same as  
 those of Luther and Calvin, and we need not trouble  
 the reader with extracts. They all asserted the ab-  
 rogation of the sabbatic law, and yet at the same  
 time, with the greatest inconsistency, insisted upon  
 the observance of a Sabbath.

And this inconsistency is not by any means confined to the reformers, but is also seen in writers of modern times. Thus, Paley no sooner concludes his assault upon the institution, than he at once assumes the new rôle of defender, and manfully argues in defense of a sabbatic rest. So also Hengstenberg, of the German School, and that whole class of writers who hold either the apostolical or ecclesiastical origin

of the Sabbath. And wherefore, if the sabbatic law, requiring one day in seven for rest and worship, be abolished, it must be abolished for ever. Why, then, seek to renew it? If the sacred observance of a day be an interference with Christian liberty, why seek again to bind the fetters of the same or similar servitude upon those whom Christ and his apostles have made for ever free? The position of all those who hold to the abolition of the old Sabbath, and yet are endeavoring to establish the claims of another day, is beset with the terrible alternative, either of charging the Creator with the inconsistency of abolishing the sabbatic law, and then immediately renewing it again; or else of holding that the Church in her collective wisdom has discovered that the law-giver has made a great mistake in abolishing the day, as it is clearly a necessity, and therefore has taken it upon herself to supply the deficiency by appointing another day. There must be something fundamentally defective in any induction that would lead to any such monstrous conclusions.

And after all, it seems impossible for those who hold to the apostolic origin of the Sabbath to make anything like a defense, without the use of the fourth commandment. Even Dr. Hessey himself, the modern champion of the theory, who would cut entirely loose from the old sabbatic law, making it an entirely new institution, resting upon an entirely different basis, even the example and authority of the apostles, finds it impossible to proceed without

Opposers themselves use fourth commandment.

appealing to this source for help. Says he: "The fourth commandment, therefore, is to be kept so far forth as it is moral, not so far forth as it is positive" (p. 150,)—the very strait Calvin felt himself to be in when he wrote, "All that it contained of a ceremonial nature was without doubt abolished by the advent of the Lord" (B. II., ch. 8), implying that the balance was still binding. Now, why this "running with the hounds and holding with the hare?" If the fourth commandment is abolished, why appeal to it any more as authority? Why proclaim the entire separation of the two ordinances, and yet assert their essential unity?

Why apostles appoint weekly observance.

We wonder if it has ever occurred to the advocates of this purely apostolical origin of the Christian Sabbath, why the apostles should appoint a weekly observance. Why not a monthly or yearly? Are we told, because Christ rose on the first day of the week? But is that any reason for a *hebdomadal* observance? He rose but once, why should not the observance be annual? or why not every eighth or ninth day? Who does not see at a glance that the basis of the Lord's day is the old sabbatic law of a *seventh*? The thing that makes the observance every week is the same thing that made the week. The thing that makes the observance every seventh, instead of every eighth or ninth day, is the fact that the length of the cycle was already determined, and the ground of the determination was the fact of creation and the Jewish Sabbath. Thus, this hebdomadal feature of the

theory rests upon the Jewish Sabbath, and the Jewish Sabbath rests upon the fourth commandment, and the fourth commandment asserts the facts of creation as its foundation.

So that, after all their protestations to the contrary, the advocates of the Lord's day, in contradistinction to the old sabbatic law, are unconsciously compelled actually to go to the fourth commandment for the very foundation of their theory, as well as their strongest defensive argument. If the ordinance be an entirely new institution, why hebdomadal in its form? Can they tell? And if abolished, why appeal to the fourth commandment for its enforcement? Will they answer?

Great error of the reformers. The great error of the Reformers, and those who follow in their steps, is the failure to discriminate between the Jewish political Sabbath and that original ordinance instituted at the creation, and afterwards embodied in the formulated law of the fourth commandment. In other words, to distinguish between the fourth commandment and the political law afterwards given to the nation on the same subject. The one being before, the other after, the establishment of the national covenant; the one given to the individual as a subject of the moral government of God, the other to him as a citizen of the commonwealth, as we have already shown. To confound the two, and then argue from the same, is only to become involved in inevitable confusion and inextricable entanglements. So, on the other hand, to make the Christian Sabbath an

entirely new institution, is virtually to surrender the whole question. If a new institution, it can only be maintained upon the ground of a new enactment. The mere example of the apostles is not enough. If the Christian Sabbath be a continuation of the original ordinance, no new law is necessary. The example would be entirely sufficient. But if a new institution, a new law is imperatively demanded. To declare that the fourth commandment is abolished, and then insist upon the observance of another day of sabbatic rest, upon the few fragmentary hints of apostolic example contained in the New Testament, is simply to plead with the wind to cease its desolating sweep, or the ocean its surging fury.

We need not be at all astonished at the confusion of the Reformers upon the subject. It is perfectly obvious they did not give it much study, as it requires but a few moments, as Fairbairn has remarked, to read all that they have written upon it. Besides, we must remember they were just emerging from the bondage of a severe ritualism, and in their zeal to be entirely separate from all connection with ritualistic doctrines and practices in the matter of church festivals and holy days of church appointment, they fell into the opposite extreme. It would, indeed, have been most remarkable had it been otherwise. Like the oscillations of the pendulum, human nature is prone to swing from one extreme to the other; and the length of the rebound is generally better evidence of the force of the pressure than the test of truth.

Confusion of the  
Reformers not as-  
tonishing.

## AUTHORITY OF MODERN NAMES.

Authority of distinguished names. In addition to this alleged authority of the reformers, the opposers of the day are not slow in reminding us of the names and opinions of men of acknowledged ability and learning who have lived since, and who have also more or less called in question the binding authority of the sabbatic law—as a John Milton, a Peter Heylyn, a Jeremy Taylor, a Barrow, a Hammond, and a Whately. We have only to say that the friends of the institution have nothing to fear in such a contest. It would be a very easy matter for them to produce a most formidable and almost interminable array of the most illustrious names, including some of the greatest philosophers, jurists, astronomers, poets, and divines—men of the profoundest genius, the greatest erudition, withal of the deepest piety, as a Blackstone, Matthew Hale, Lord Kames, among jurists; a Carpenter and Farre, among medical men; a Lord Bacon and John Locke, among philosophers; a Sir Isaac Newton and a Brewster, among astronomers and men of science; an Addison, a Foster and a Macaulay, among essayists; a Howard and a Wilberforce, among philanthropists; an Eliot, a Martyr and a Carey, among missionaries; a Washington and a Cromwell, among military chieftains; an Owen, Ussher, Hall, Howe, Doddridge, Prideaux, Scott, Dick, Dwight, Chalmers, and Edwards, among theologians.

Argument from the character of its friends.

And, indeed, just here, in this very fact that this institution is so deeply imbedded in the hearts and lives of

earth's purest and best, whilst its worst enemies are found in the opposite ranks, lies an overwhelming argument in its favor. Would an institution find such a hearty and universal response in the hearts of God's people if it were not founded in the very constitutional instincts of our very nature?

But we desist from following this line of argumentation any farther. The ground upon which we base the obligation to observe the law, is not the opinion, judgment or example of mere men, but the inspired teachings of God's word. Those teachings are clear and unmistakable. What more do we need?

#### SECOND OUTLOOK.

*Second outlook.* We have now reached the point for our second general outlook. If the sabbatic law was part of the original plan, and the original creation; if it formed one of the foundation pillars of the whole scheme of revelation and providence; if it be so interlaced in the Scriptures as to be one and inseparable with its teachings, its doctrines, its symbols, its prophecies; if so incorporated in the decalogue as to constitute an integral portion of the moral code; if not abolished with the Jewish ritual, being typical of nothing in Canaan, nor yet fulfilled in Christ, it being typical of nothing in his spiritual kingdom on earth; if not abolished by Christ and his apostles, but observed by them, and in imitation of their example, by the entire primitive Church; then the conclusion irresistibly forces itself upon us, that the law is still in force, and will continue to bind the conscience to the end of time.

## CHAPTER XII.

### CHANGE OF DAY.

THE most specious, and yet, when rightly understood, the weakest of all objections urged against the continuance of the sabbatic law, is that based upon the change of day. It is argued that the change of day, from the seventh to the first day of the week, greatly derogates, if not entirely overthrows the institution, inasmuch as it necessarily involves the relinquishment of the entire Old Testament argument; for how can that which has been said concerning the *seventh* be made at all applicable to the *first* day of the week?

Argument used  
alike by friend and  
foe.

And singular enough, this argument is used alike by friend and foe; by the latter in seeking the overthrow of the institution, and by the former to prevent that overthrow. There is a large body of Christians who are numbered among its staunchest friends, but who have conscientious scruples on the subject, as they see no authority for the change, and furthermore who think the change necessarily involves the relinquishment above mentioned, and therefore insist upon the observance of the seventh or Jewish Sabbath. This view, we need hardly suggest, is confronted with two most serious difficulties. The first



is the abundant evidence of a change of day in the New Testament scriptures and the writings of the early fathers, as we have already seen; the other is the inevitable entanglements which the interpretation brings about with the old Jewish ceremonial. If the Christian Sabbath be simply a transfer of the Jewish seventh, then the argument of the opposer, based upon the seventh day of the Jewish law, at once comes in, and with force. It is useless to endeavor to plead for the transfer of the Jewish day, without also admitting the transfer of the Jewish sanctions, and thus we fall into the very difficulty we are seeking to avoid. If, on the other hand, we disavow any and all connection with the old Jewish national seventh, and maintain the transfer of the original ordinance given in the beginning, and formulated, as it afterwards was, in the terms of the fourth commandment, we at once, and without the least abatement of the force of the argument, steer entirely clear of all complicity with the old Jewish political Sabbath and its rigorous sanctions, whilst at the same time we make the ordinance wholly consistent with the facts of the New Testament, as well as the position of the primitive Church immediately after the days of the apostles.

And now what are the facts in the case?

1. And in the first place, here is the great fact that stands out prominently to view, that Christ, the Lord of the Sabbath, rose on the first day of the week, which of itself furnishes every reason for the change, and carries in itself the

Christ rose on the first day.

strongest presumption of the same. As it was on the day succeeding the Jewish Sabbath, and as the leading idea of the Christian dispensation is that it was an advance upon the old—as the day of Pentecost was the day after the seventh Sabbath, and the Jubilee the year after the seventh seventh, or forty-ninth year—so the pushing forward of one day seems imperatively demanded by the very terms of the new dispensation. For how else distinguish Christian from Jew, and the Sabbath of the one from the Sabbath of the other?

2. Then here is a second fact, that Appeared on first day, not on seventh. Christ appeared at different times to his disciples on the first day of the week, there being no evidence that he ever appeared on the seventh. It was on the first day of the week he appeared to Mary Magdalene, and on the evening of the same day to his disciples. And then again, on the evening of the same day, one week later—there being no evidence that he appeared in the mean time, or on the next Jewish Sabbath—he appeared unto them and renewed the salutation of peace. Here, then, this great fact that he appeared only on the first day, and never on the seventh, so far as the record goes, clearly and unmistakably shows his preference and his will in the matter.

3. Then here is another great fact: Spirit poured out on first day. that he poured out his Spirit on the first day of the week in such mighty power, Pentecost being the day after the seventh seventh, or Jewish Sabbath.

4. Then here is another fact: that Appeared in vision to John, on Patmos, on the first day. it was on the "Lord's day," which can

mean nothing else than the first day of the week, the day of the resurrection,—the "Lord's Supper" being the supper instituted by the Lord, so the "Lord's day," being the day appointed by the Lord, and the same phrase being also used in this sense by the early fathers,—that he appeared unto his servant John, on the isle of Patmos, and favored him with the sublimest of visions. Nothing seems clearer than that the Lord of the Sabbath completely ignored the Jewish Sabbath after his resurrection, and has set an example for our imitation in thus substituting the first day in its stead.

5. Then here is another great fact: Apostles honored first day. the apostles, in imitation of that example, also honored that day. It was on the first day of the week that the disciples were gathered together at Troas for the breaking of bread. (Acts, xx. 6, 7.) It was on the first day of the week that Paul commanded that collections be taken up at the Church at Corinth, as he had done in all the churches throughout the entire province of Galatia. Now, why this great honor put upon the first day of the week, unless it be that it was clearly understood by the apostles that it was the will of their Lord and Master that this change should be made from the seventh to the first?

6. Then here is still another great Observed from days of apostles till now. fact, and one, too, which is indisputable: that from the days of the apostles

down to the present time the first day of the week has been universally observed by the Church,—a fact which, as we have already seen, would require a miracle to explain. To say, in the face of all history, that the change was made since the time of the apostles, when the chain of testimony is unbroken from their day down to the present, and that, too, in face of the fact that it is utterly impossible to put the finger upon a single scrap of history to show by what individual or council the change was decreed, requires a degree of credulity that is truly marvellous! A change so radical, so universal, so continuous, can only be accounted for upon the supposition, as we have previously shown, that it was decreed by the apostles themselves, and in accordance with the expressed will of the Master.

Now, concerning the change itself, we have some things to say:

1. And, in the first place, that there The change not unreasonable or difficult. was nothing unreasonable, difficult or strange about it; for it required neither the suspension, violation, nor even modification of any existing law, either human or divine. The change was entirely in accord with the letter of the old sabbatic law. That law simply said, "Remember the Sabbath day to keep it holy," without defining any particular seventh, as I shall hereafter show, or telling how the matter was to be determined. The allusion to the Creator's resting was simply to give the reason why the seventh should be observed in preference to the eighth or ninth, and not the

point from which the count was to be made. To the Jew, the starting point of the count was the cessation of the manna, and, as it also seems, the day in which he left Egypt. Now, whether this was the same with the paradisiacal or Adamic seventh we will never be able to know, nor is it at all necessary. But, as a matter of mere speculative opinion, we might be allowed to affirm that the probabilities would seem to indicate that, as the phraseology employed is "evening and morning," as the Jewish day embraced parts of two of our days, beginning with the evening before, and as the old Sabbath was polluted by being devoted to the worship of the sun, the Sabbath intended for the Jews was slipped back one day, and therefore, in pushing it forward in the time of Christ, the day was only made again to correspond with the paradisiacal rest, according to the suggestion of the pious and learned Joseph Mede, and endorsed by several of the older writers.

But be this as it may. We have nothing to do with the order to forbear from manna gathering, or anything that is to determine the particular seventh for the Jew, as that was a regulation intended exclusively for him, and likewise indicated to him by some method entirely outside of the law. The only law that concerns us is the statute itself, contained in the words of the fourth commandment, and not one word is there said about keeping any particular seventh. We are commanded to work six days, without being told which, that matter being left to be determined by other considerations. The law

simply asserts that we are to work six days, and the seventh that we are to observe is simply the day that follows the six.

2. The change is not only not in  
Not inconsistent  
 with spirit of the  
 law. contravention of the letter of the law,  
 but neither can, in any sense, be in-  
 consistent with its spirit or its morality. The essence  
 or morality of the command does not consist in  
 working any particular six, or resting on any par-  
 ticular seventh. No one day can be intrinsically  
 more holy than another. The only thing that sancti-  
 fies it is its consecration. Hence the saying of Paul,  
 "He that regardeth the day, regardeth it to the  
 Lord," and that fact renders it sacred and acceptable.  
 To make one day intrinsically more holy than another  
 is to embrace the error of the Pharisee, who inter-  
 preted the command to mean that he was to keep a  
 particular seventh, and for the reason that that day  
 was in itself holier than the rest. The essence or  
 morality of the law does not consist in keeping any  
 particular day, except in its relational feature, but  
 simply in imitating the example of God. And this  
 is expressly stated as the ground of the requirement.  
 You are to do this because the Lord did a similar  
 thing at a different time and place. And surely that  
 example does not consist in keeping any particular  
 seventh, only in its relation to six days of toil. It is  
 impossible for us to do precisely the same thing and  
 rest on precisely the same day he rested. The count  
 is to begin with the first day's work of man, and not  
 from the Creator's resting. Nor yet can we see why

the simple counting of seven days from the resting of God should *in itself* make that day any holier intrinsically than the counting of eight or nine. The essential morality of the act of obedience clearly consists in our imitating the example of God in resting one day after six of toil. Anything beyond this is simple Phariseeism.

Astronomical argument. 3. And this will appear the more obvious when we remember, that on account of the sphericity of the earth, it is simply a physical impossibility for any two nations or even communities to observe precisely the same seventh. The sun is ever rising and ever setting; the day ever beginning and ever ending. As we travel either north or south, the inequality between the days increase, until at the poles there is but one day and one night in the year. So if we travel either to the east or west, we are continually gaining or losing time, insomuch so that on completing the circuit of the globe, we have actually gained or lost a day, according to the direction travelled. Thus, thousands of Different Sabbath. different Sabbaths are necessarily kept upon the face of the earth. And yet there are those who are clamoring for a particular specified period. The one hundred and eightieth parallel of longitude in the Pacific is where the day changes. Hence, sea captains, on crossing that imaginary line, immediately change their calendar, no matter where they cross it, day or night, coming or going. It is Saturday, therefore, all on one side of that line, whilst it is Sunday all on the other. A







*Reductio ad absurdum.* man, therefore, standing on that imaginary line, would, according to this rule of Pharisaic exactness, be required to work with the one hand, while he allowed the other to rest. Two ships, hailing each other on opposite sides of that line, would be required to observe different days—the one Saturday the other Sunday. But to lay aside all such niceties, it is perfectly obvious that there is one place, at least, where the first

*Seventh and first overlapping.* and seventh days overlap, and are merged into one, and we have presented to us the astounding phenomenon, which we submit to seventh day sabbatarians for their careful consideration and explanation, of two confronting sections, with the same period of twenty-four hours, beginning and ending at the same time, and with the same sun shining over head, rising and setting at the same time, and yet with the one the day is Saturday, and with the other, Sunday, as clearly appears from our diagram on the opposite page. How keep the same particular seventh, when the same day is both first and seventh—Saturday and Sunday at the same time? And let us suppose that one-half of those who hold these sabbatarian views should migrate to the east, and the other half to the west, the one having gained and the other lost half a day; on reaching that line they would be one whole day apart; yet to the one the day would be Saturday, but to the other Sunday. Now, how would they ever be able to settle the question about a particular seventh, whilst they were actually standing there,

confronting each other at midday, with the same sun shining over their heads, and precisely the same day, and yet one calling it Saturday and the other Sunday? This practical difficulty, occurring regularly every week upon the Pacific, is of itself sufficient to show the utter absurdity of interpreting the law to mean a particular seventh, and the very precarious foundation upon which the whole thing is made to rest. Does any one really know that he has the true original seventh? Does he know that he even Traditional Sabbath. has the true traditional seventh since the days of the apostles? And now suppose we should call upon the two contending factions on the opposite sides of the Pacific line, with the same day over head, the one calling it Saturday and the other Sunday, to tell us which was the true seventh, could they do it? And suppose we should agree to become a convert to the faith of the one who would be able, either to tell us which was the true seventh, or correctly define to us the beginning and ending of the original seventh day, into whose Impossible to define exact boundary. hands would we fall? If no man upon the face of the earth is able to designate the exact boundary of the original seventh, and lay his finger upon the exact time when the day begins and where it ends, and no rule has been given to determine the same, what does the further contention about a particular seventh amount to but the merest quibbling? And we may further ask, Would God ordain a law, the enforcement of which would be a simple physical impossi-

bility, and whose very validity would also be made to rest upon the correctness of human calculations and human traditions? Suppose past generations should have erred in their calculations, would succeeding generations be held responsible, and thus be sinning in observing the wrong day?

Poor argument. It is but the poorest answer to this "Every place its own Sabbath." difficulty to say, that as the day extends around the earth, "every locality

has its own Sabbath." For the very explanation is itself an admission that all localities do not have the same day, which is the very point in dispute. The argument used against us by the seventh day sabbatarians is, that the change of time destroys the validity of the ordinance; and yet they themselves are compelled to admit that that time is changing every hour and every moment, and that all the world do not, and cannot observe the same period of time, for "each locality has its own Sabbath;" and yet they are insisting upon all the world having the same seventh! The whole world must observe the same particular seventh, and yet each locality is to have its own seventh! How do these two positions hang together? And, then, how, when the inhabitants remove from one locality to another, or travel around the world and gain or lose a day? It is perfectly obvious the traveller must exchange his Sabbath for that of the locality he visits, and if he goes till he reaches the one hundred and eightieth parallel he will actually have exchanged, and without being aware of it, the whole of his seventh for the first!

On account of the overlapping of these two days, we have presented to us a very singular phenomenon indeed. For as the seventh becomes the first, we

Blending of Jewish  
and Christian Sab-  
bath.

have a weekly commingling and blending into one of the Jewish and Christian Sabbath, and which, indeed, may be prophetic of something yet future. So that after all there may be more truth than fancy in the idea of Piazzì Smith, of the two sacred days yet future,

Pyramid.

as deduced from the teachings of the great pyramid. And so it may also furnish the key to that remarkable passage in Ezekiel, xliii. 26, 27: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves, and when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings, and I will accept you, saith the Lord God." The seventh and eighth, the Jewish and Christian Sabbaths, the sacred days of the world, separate, and yet at the same time blending into one!

One day easily  
converted into the  
other.

And we desire further to say, that as these two days so overlap each other that the one may so easily be converted into the other, it would indeed be a very easy matter for any one holding to these sabbatarian views to relieve himself of any conscientious scruples he might have against uniting in the general custom of the country of observing the first instead of the seventh day of the week. All that he would have to do would be to go around the world in the op-

posite direction from the sun, and thus lose a day, or else go until he reached the one hundred and eightieth parallel, where the first day would become merged into the seventh, and then bring back the seventh with him; or else, sparing himself this trouble, simply exchange his day for the first, by which it is so completely overlapped.

Spirit complied within any seventh. The truth is, the spirit of the law is complied with no matter what particular seventh is observed. The example of God, which is the foundation of the law, requires only A SEVENTH, not any particular seventh; and that example is strictly followed by the inhabitants of the Pacific isles, though living in sight of each other, and observing different days, the one observing one day and the other the day following. And even if by any means the world should lose the count, it would be fully competent to appoint a day, and any such day would be binding. Not that the Church has the authority to appoint the ordinance. There is a wide distinction between the appointing an ordinance, and appointing the time for the administration of that ordinance. We utterly repudiate what Ecclesiastical origin of day. is usually termed the "*ecclesiastical origin*" of the Sabbath. If the uninspired Church has the right to ordain a Sabbath festival, it equally has the right to ordain others, which would simply lead to the usurpation of all the crown rights of her king. All that each generation is responsible for is the observance of a seventh. It would be strange indeed, as well as the ground for

the deepest lamentation, to think that the obedience of any generation were made dependent upon the fidelity of those preceding it. So that, if the people living in the darkness of mediæval times had, through ignorance or idolatry, lost the count, as they have in all probability, the law itself would thus be actually

overthrown, and the countless generations coming after, having the wrong day, would all be guilty of perpetual violation! It is simply shocking beyond all endurance that the principles of morality should be made dependent upon any such a contingency! What a striking illustration would this be of the "letter-killing," and killing "the spirit" at that? Nothing in Pharisaic traditionalism could ever exceed this!

4. The day was doubtless changed by the apostles; but, then, they were fully competent to make it. It was no change of morality or of any law, as we have seen, but simply of a time for observing a law. The law was to rest one day after six of labor, and the morality was to imitate the example of the Creator in so doing. The action of the apostle touched neither of these. The law to work six days and rest one still stands intact, and the morality vested in the example of God also remains undisturbed. All they did was simply to change the time for doing the thing that was required.

And neither did they do even this without the fullest warrant. For, in addition to the unmistakable example of the Master, there were doubtless also

direct intimations of his will in the matter, which formed part of what might be termed the unwritten history of our Lord and Saviour, and of which, according to John's testimony, if all he had said and done had been written, the world itself could not hold all the books.

Special reason for the change. As there were no difficulties in the way, and the apostles had the full warrant, so there was also a special reason for the change. The sun of Judaism was now setting, and a new and more glorious era beginning to dawn. The shadow was about to give place to the substance,—the type to the antitype. As everything peculiarly Jewish was about to be removed, it was eminently proper that there should be a change of day as well as of dispensation. As the day was first employed to signalize the resting of the Creator from his first work,—the work of creation,—and as he had now finished his second, and even greater work of redemption, and had entered upon a second rest, it seems peculiarly appropriate that this new purpose should be engrafted upon it, so that, without in the least interfering with its original purpose and design, it might also ever stand as a lasting memorial of the resurrection of our Lord and Saviour. Not

Resurrection basis of the day, not of the ordinance. that the resurrection is the foundation of the obligation, any more than the deliverance from Egypt was the foundation of that obligation to the Jew. The Lord puts it back at the creation. The deliverance from Egypt was only the ground of observing a particular



seventh. The true ground of the command was the fact that the Lord created all things in six days and rested on the seventh. So now, the resurrection of Christ is not the foundation of the duty, for there is no positive command to celebrate that event, any more than the Jews were required to celebrate the deliverance from Egypt or the giving of the manna in their sabbatic observance. All that the resurrection has to do with it is simply to determine the particular day to be observed. The Father hath put this peculiar honor upon the Son, that the day now to be observed in honor of the Creator's resting is to be the very day on which his Son, as Redeemer, rose from the dead, and in honor of that event, and which, after all, is essentially, though not numerically, the same day, as we have already seen. So that, instead of being abolished, or even shorn of any of its sacredness, it has only been rendered doubly hallowed and become the more securely and powerfully entrenched. For in addition to the authority of law, here is the tender appeal of a Saviour's love, coming with renewed force upon the return of each first day of the week. He who bases the authority of the Christian Sabbath simply upon the resurrection of Christ has little or nothing upon which to stand; he has absolutely the authority of no command; he has no clearly defined and forcible arguments with which to meet his assailants, but, like the shipwrecked mariner, he is out in mid ocean, without chart or compass, ever to be the sport of wind and tide.

Doubly hallowed  
with additional ap-  
peal.

If, then, the command was simply to hallow the Sabbath day, without specifically pointing out any particular seventh; if the point of the command was to imitate the example of God in working six days and resting one; if it be physically impossible for all the inhabitants of the world to observe precisely the same period of time; if, on account of the sphericity of the earth, in one section the days so overlap each other, that what is Saturday on one side of an imaginary line is Sunday on the other,—in other words, that the same day is both Saturday and Sunday at the same time; if there was a fit and proper reason for the change from the seventh to the first; if the change could be made and such a glorious purpose engrafted without affecting either the morality or the law itself; and if the apostles were fully competent to make it, it being with the consent and approval of the Master himself, who was the Lord of the Sabbath, and who showed his approval by his own example, in appearing to them on that day, and afterwards pouring out his Spirit so abundantly on that day; then what becomes of the objection based upon the simple fact that the day has been changed? Has any command been broken, any principle of morality violated? Has there been any unwarrantable usurpation of authority? Any relaxation, or modification, or compromise in any way of the sabbatic law? For may not the fourth commandment apply to the first day just as well as the seventh? And may not the words, “Remember the Sabbath day to keep it holy; six

days shalt thou labor and do all thy work," be made to apply to the Christian as well as the old Jewish Sabbath? If there be anything in the fourth commandment, in itself considered, which determines the particular seventh to be observed, we have utterly failed to see it.

## CHAPTER XIII.

### GENERAL SUMMARY AND CONCLUSION.

WE have now reached a point where we are prepared for a general summary and a general conclusion.

We have traced the sabbatic institution from the beginning of time down to the present day, and have found that it belongs to no particular period or dispensation. It has confronted us everywhere, and at all times, and in all directions, through the whole period of revealed truth. We met with it at the creation; we met with it in the wilderness; we met with it in Canaan; we met with it everywhere in the history of the Jews, God's typical people, and equally so in the annals of the apostolic Church. We met with it at Capernaum, and all the places whither the Saviour and his disciples journeyed. We met with it in Corinth and Galatia, and where the great apostle to the Gentiles preached. We met with it at Patmos, whither the beloved John was banished. We have seen how that it was ordained in Eden, re-affirmed in the wilderness, re-established at Sinai, and universally recognized by the primitive Church. We have traced it as a stream to the close of the old dispensation, only to cross over into the territory of the new, and there, not finding a place for its disemboguing waters, still making its course

onward to the mighty ocean of eternity. And even as the river, the nearer it approaches the sea, as conscious of its own strength and destiny, becomes the more quiet and clear, though deeper and broader, so this sabbatic stream has precipitated and left behind in its old channel, as deposit, everything of a civil or political cast which it gathered up in its course through the field of Jewish ritualism, and now goes forth purer and clearer, and more accurately defined as to its character and destiny. Like the third, fifth, seventh, and other members of the same sisterhood of laws, though relieved of the death penalty, which was purely a state regulation, and all the rigor imparted to it, by its temporary union with the national code, it must ever remain intact in its integrity and unimpaired in its authority.

The argument, then, is simply this: that that which has stood thus far must continue to stand; that which has always been a part of the morals of the world, will always remain as a part of the code; that which has always been a statute of the Church, will so continue to the end of time.

For the sake of convenience we present a general summary of the preceding argument in the following brief propositions:

#### PROPOSITIONS.

Propositions. 1. If the seventh day rest was an integral portion of the original creation, it must be indestructible, since annihilation is unknown in the realm of nature.

2. If it formed part of the grand plan, not only of creation, but also of revelation and redemption—to which the whole after development of that plan was made conformable, and therefore running through the entire Scriptures, as veins and arteries through the human body—it cannot be rooted out without marring the entire Scriptures and destroying the whole plan.

3. If it has been formally blessed and hallowed of God, no matter when and where, and that blessing and hallowing nowhere recalled, then those divine acts of blessing and hallowing for ever establish its perpetuity.

4. If founded in the example of God, that example being eternal, the appointment must be eternal likewise; and that example being set at the beginning, in the presence of the world, is the common property and standard of the world, and therefore must be universal in its obligation.

5. If this seventh day rest be the only rest created for man, being alike the prophetic germ and foundation of the whole, all the other rests being but its development, and the rest of heaven its termination and completion, then this seventh day rest must ever remain, that it may stand as the prophecy, pledge, and perpetual witness of that coming rest, until its full and complete realization hereafter.

6. If ordained at the beginning, and having an antecedent existence prior to the organization of the Jewish commonwealth, and afterwards entering into the national constitution of that people as the prin-

ciples of morality enter into the legislation of any Christian country, the subsequent overthrow of that commonwealth has no bearing whatever upon the question of its existence, and, having survived that wreck, there remains nothing else to endanger its perpetuity.

7. If incorporated in the decalogue, and made a constituent portion of the morals of the universe, its perpetual obligation is for ever established.

8. If not the type of anything in Canaan, nor in the gospel dispensation, nor even in the heavenly state, but sustaining the relation to that final state that the first fruits do to the harvest, or the river to the ocean; and as the first fruits without the harvest would be an anomaly in grace, and the river dis severed from the ocean a contradiction in nature, so the severance of this sabbatic first fruits from the heavenly harvest of which it forms the part, and the separation of this sabbatic stream from the mighty ocean that gave it birth, is likewise a contradiction and absurdity.

9. If not fulfilled in Canaan, as appears from the fact of its continuance after the entrance of the Israelites into that land; and if not fulfilled in Christ, as appears from the fact that the part of the law requiring six days of labor is still in force, and also from the fact that the other part of the law requiring rest finds nothing in the gospel dispensation bearing anything like an antitypal relation to it—then it was not removed by Christ; for removal without fulfilment would be simple destruction, and that, too,

in the very face of his most emphatic declaration, that he came not to destroy.

10. If the "Lord of the Sabbath" did not abolish it, as appears from the fact that he at all times observed it, and even entered into argument to show that his acts were all in accordance with the spirit and meaning of the original law, and also from the fact that he gave its true interpretation and meaning—then, instead of being repealed, it has only been established by his own example and teaching, and thus left with his divine seal upon it as the law of the world.

11. If the day "was made for man," then it was not made exclusively for the people of this generation in any sense, nor yet for the people who lived in the time of our Lord, nor yet for those to whom it was first given. If it was made exclusively for those to whom it was first given, then we have no interest in it whatever, and it becomes a solemn farce for us to quote it as any authority; but if for us, then clearly for those to whom it was first given; and if for them, then it was made for all who should ever come after them, and in the sense in which it *was first given*. To say that it was made for man, at one time for one purpose, but for another set of men in altogether a different sense, and at a different time, is a most miserable sophism.

12. If the sabbatic law was not repealed by Christ, then surely not by any of his apostles. To say that Paul abolished the law, is not only to accuse him of arrogating to himself the rights and prerogatives of the Head of the Church, but also to charge him



with the greatest duplicity and insincerity. It is to make him contradict himself by his example, for he observed the law himself—contradict himself by his teaching, for he taught that there was a *σαββατισμος*, a keeping of a Sabbath, to the people of God, both in this life and the life to come—contradict himself in the Church polity he had inaugurated, in requiring collections to be taken on the first day of the week, and at the same time make him the destroyer of the law which he so solemnly avowed he did not make void, but only established.

13. If the day was abolished, then it is impossible to account for the continuous and universal observance of a seventh day of worship and rest in the Church from the time of the apostles down to the present day. As the apostles observed a day, and the apostolic fathers and primitive Church observed the same day, as abundantly appears from the testimony of the early writers; as the Church in all ages has observed the same traditional Sabbath; and as there is no history, sacred or profane, to tell of the first individual or council that decreed it, or of any disputes about it, there is but the one conclusion left us, and that is, the appointment has come regularly down to us from the apostles.

14. That the day was changed by the apostles from the seventh to the first day of the week, is abundantly evident. But as the change did not effect either the letter or morality of the law, the thing required being simply the observance of a seventh, without saying which seventh; as it is im-

possible to observe the same period of time, there being one section of the earth's surface where Saturday and Sunday so interlap that the same period of twenty-four hours is both Saturday and Sunday at the same time—as the Lord would not require a physical impossibility, and the day for Pharisaic adherence to the letter has passed, the Lord requiring mercy and not sacrifice; as there was a reason for the change, and the apostles were fully authorized to make it; but specially as it did not affect the law, but simply saying when the law should be observed, it is perfectly obvious that this matter of change of day has no bearing whatever upon the question of perpetuity. To argue the abolition of a law because the set time for its administration happened to be changed is the merest puerility.

15. The foundation of the obligation to observe the sabbatic law is the fourth commandment, and until that commandment is repealed, the obligation must continue. But nowhere, and at no time was it ever hinted by either Christ or his apostles, or even any of the early fathers, that this commandment was abrogated. All that has ever been said by Paul, and the early apostolic fathers and patristic writers, is that the Jewish political Sabbath, together with all other Jewish ordinances, has been abolished. This no one disputes. To make the Jewish political Sabbath, and especially as it existed in the degenerated times of the Saviour, synonymous with the fourth commandment, and then argue from the one to the other, is sophistical in the extreme. As the

fourth commandment remains intact, the obligation the Creator has once put upon the conscience of the world to hallow every seventh day will continue to bind till the end of time.

A mere glance at the above propositions is enough to convince any one that the Christian Sabbath is not the temporary structure, the play-thing of an hour, to be removed at will, as many imagine it to be, but like the granite mountain, lifting up its hoary head, a part of the very earth itself. If there be any other law or institution, or ordinance in the wide, wide world, more deeply, more skillfully, more philosophically laid, we are at a loss to know where to find it. What an accumulation of testimony in its favor! How immovably fixed are its foundations! How indelibly stamped its footprints; stamped upon the original creation; stamped upon the entire course of Jewish history; stamped upon every page of Scripture, its history, its prophecy, its legislation, its symbolism; stamped upon the traditions of the world; stamped upon the nature and constitution of man; everywhere written, everywhere seen, everywhere needed, everywhere found. And surely he who has

undertaken its overthrow is engaged in a work of the most gigantic proportions, with which the old Titanic war, or the projected scheme of the Babel builders, sink into utter insignificance. It is but an effort to thwart the purpose of God, to overthrow his counsels, to arrest his work, to abolish his example, to annul his blessing, to revoke his sanctification, and mar his

Its overthrow a  
herculean under-  
taking.

rest, as well as ignore the constitutional requirements and necessities of man. It is but to run the ploughshare through the entire Scriptures, and to upturn all its symbolism, its morality, its prophecy. It is to tear up all the associations and precious memories of the past, to root out all the accumulated traditions of ages, and to make creation a problem, and life itself a mysterious blank! As well undertake to blot out the sun from its place in the firmament, or pluck some one of the stars from the coronal of night, or lift the ocean from its coral bed, or stay the chariot wheel of time in its onward march, as the elimination of this ordinance from the schemes of creation and redemption. An institution so deeply and securely laid, so firmly and immovably fixed in the purposes, plans and works of God, as well as in the lives and hopes of men, is but a simple necessity, and must and will live for ever.

# DAY OF REST.

## PART THIRD.—HOW TO BE OBSERVED.

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### CHAPTER I.

#### ITS SANCTIFICATION.—MEANING OF THE TERM.— THE THINGS REQUIRED.

IF the day be a creation, then, like everything else created, it must have a purpose and a destiny. And the question now before us is, What is that purpose, and what that destiny? We answer, that purpose is unmistakably revealed in its sanctification. It is the nature of every appointment to carry with it the idea of obligation. And in the case before us, it is worthy of special notice, that the obligation is laid with peculiarly marked emphasis. In addition to the appointment, which of itself seemingly would carry sufficient authority, the obligation is still further guarded by the divine act of hallowing. The day of rest was not only an appointment by creation, but also by the special act of sanctification.

Act of sanctification. First meaning. To sanctify in the first instance is simply to set apart from a common to a sacred use. The tithes, the first born, the first fruits, and the

tabernacle with all its appurtenances, were all sanctified in this sense, that they were set apart for sacred uses. So the people of Israel were also sanctified in the same sense, that they were separated from all the other nations of the earth, as the peculiar people of the Lord. It is only in this sense that God can sanctify the Sabbath. So far as his own conduct is concerned all days are alike intrinsically holy. The sanctification then must have reference to the conduct of men. He has sanctified the day simply in the sense that he has separated it from all the rest, that men may devote it to holy purposes.

*Second meaning.* This leads to a second meaning of the word, which is to treat as holy that which has been thus separated and consecrated; and for the reason that the consecration makes it the peculiar property of the Lord, and as such must be revered. Everything he claims as his own, in this peculiar sense, is to be treated with marked respect. Thus, the sanctuary must be revered, because peculiarly his own. His name is to be honored, because the synonym of his person, and he will not hold him guiltless who takes that name in vain. We are not to swear by heaven, for it is his throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the Great King. In one word, we are to treat reverently, and with due respect, the names, titles, property, and every thing whereby he makes himself known, and that he claims peculiarly as his own.

*The only rule.* And now, so far as the manner of

observance is concerned, there is absolutely but one rule to guide us, and that rule is not our will, nor mere human expediency, but the expressed will of him who has made the appointment. The owner of the property alone has the right to say how it shall be used, and to what purposes it shall be applied. And we are not left to mere conjecture concerning his will. That will has been most clearly revealed in an explicit law upon the subject, which law has been fully defined and established by the lucid expositions of the Master, and confirmed by the supplemental utterances of the prophets.

From these sources we learn—

A day of physical rest. 1. That it is to be a day of absolute rest from all secular labor, both to man and beast. Nothing can be more explicit than the following:

“Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.” (Ex. xx. 9, 10.)

If these words mean anything, they mean that the day is to be one of physical rest to everything and to every body, to man and beast, king and peasant, master and servant, stranger and guest—that all regular secular business is to be suspended, and man and beast cease from work. If the sixth commandment forbids murder, and the eighth theft, so this forbids work.

Mental rest. 2. It is also to be a day of mental rest. This not only appears inferentially from the fourth commandment itself, but also from the express allusions and utterances of the prophets. The language of the law is very sweeping: "In it thou shalt do no work." And manual labor is not the only kind of work, nor yet packages of merchandise the only burdens to be borne. It is not simply the artisan or field laborer who toils. Those who perform intellectual labor work just as really and truly as the mechanic. Are we therefore to interpret the law to mean that only daily laborers who toil for a livelihood with their hands are to rest, whilst all who are engaged in professional employments may ply their vocations as on other days? The plough and reaper and loom must stop, and the work-shop be closed, but the school and lecture-room, the attorney's office and editor's sanctum may be left open? The common sense of the country, as well as every principle of justice and equity, would forbid any such distinction. Such an interpretation would outrage the common instincts of humanity, as well as reflect upon the righteous and superior wisdom of omniscience. The law clearly takes intellectual as well as moral labor in its scope. The mind is to rest as well as the body. We are to cease our planning and scheming and arranging work for the week. All thoughts about secular business, and matters entirely of a worldly character, are to be dismissed, together with everything that would interfere with the rest of the mind as well as body.



This is what the prophet means when he said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy day of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." (Isaiah, lviii. 13.)

*Spiritual rest.* 3. Then, as man has a triple nature—as he has a soul as well as a mind and body—the rest must also be *spiritual*. In other words, it is to be a day of worship and communion with God; a day for meditation upon spiritual things, and the higher concerns of eternity; a day emphatically for the soul, for its business, its claims, its prerogatives. Thus it was in the days of Moses. It was on this day that there was to be "the holy convocation." Thus it was in the time of Christ. It was on this day that he "stood up in the synagogue for to read," and to instruct the people. Thus in the days of the apostles. It was on this day they met with the people for the purpose of preaching the gospel of the kingdom and the breaking of bread. Thus also in the earlier periods of the primitive Church. This was the day especially devoted to divine worship, as appears from the letter of Pliny, as well as all the patristic writings. It is to be substantially and essentially what the word means, *a day of rest*; and if so, of the whole man, of the soul as well as body and mind. But where else can the soul find rest, save in God and in communion with him? The body can find it in cessation from labor, and the

mind by ceasing its toil; but the soul can find it nowhere else but in the bosom of its God and in communion with him.

Everything, therefore, that interferes with, and has a direct tendency to break this triple rest—of body, mind, and soul—clearly comes within the range of the prohibitory feature of this law.

*Spirit of the law.* But as all law has “a spirit,” as well as a letter, so has this. The Master, in his exposition, has given us the spirit of this as well as the others of the decalogue. According to his interpretation, the seventh commandment includes the lustful look, and the sixth defines him a murderer who hates his brother. So in this, according to the same authority, works of necessity and mercy were allowable. The ox or ass was to be led to water on the Sabbath day. The hungry disciples were allowed to pluck ears of corn on the Sabbath as they passed through the fields. So the Saviour performed all manner of cures on that day. In his exposition he was careful not to say that the law was abrogated, or even relaxed in the least particular, but simply that it had been misunderstood and misinterpreted—that the Pharisee, in his zeal after the letter, had lost sight of the spirit—that the spirit of the law

had always allowed works of necessity and mercy; and that, too, even upon their own admission, for they did not hesitate to draw their ox out of the ditch or lead their ass to water; and they had said it was right

*Works of necessity and mercy allowable.*

for their priests to perform circumcision and offer sacrifices, and discharge their other official acts, all requiring work, on that day. And furthermore, in that sense, the Father himself had "worked hitherto," in upholding and sustaining all things. In other words, that, according to the clear interpretation of the Master, works of necessity and mercy were the exceptions, but the only exceptions, and were never included under the term "thy work" in the law, and therefore never forbidden.

Extent of the ex- As to the precise extent of this  
 ceptional field. exceptional field the Scriptures are  
 silent. They nowhere undertake to draw a line  
 between works of necessity and mercy and those  
 which are not. Here, as in everything else, much  
 is left to the individual judgment and conscience.  
 All that they ever aim at is to lay down general  
 fundamental principles of action for the guidance  
 of the creature. To lay down a law for every  
 specific concrete case would require an intermin-  
 able world of books. In a few exceptional cases  
 there may be doubt and uncertainty, just as in any  
 other department of Christian ethics; but, as a gen-  
 eral thing, there is abundance of light to guide those  
 who are willing to be guided. The great trouble is  
 that men are not always honestly in search of the  
 truth, and the contempt they would cast upon the  
 law, by bringing up some extreme exceptional case,  
 amounts to nothing more than the merest quibbling,  
 since the same contempt can be cast upon all and

every other law, both human and divine, as the field of absolute certainty in human knowledge is so limited and circumscribed. An enlightened judgment and conscience are all that is necessary to guide us safely and surely here, as in any other field.

## CHAPTER II.

### THE EXTENT OF THE SANCTIFICATION.

ENOUGH has already been said to forecast the extent of the sanctification required. If it be the appointment of a day, then it is the appointment of the whole of it. If a seventh of our time has been sanctified, then the whole of that seventh has been set apart for a special purpose, and not a part only. And for this reason the whole should be applied to the purposes for which it has been consecrated and set apart. To devote one part of the day to divine worship, and the other part to worldly enjoyment, or to give one-half to rest and the other half to business, is clearly in contravention of the law. Upon what ground such a distinction can be made we are entirely at a loss to see; for the law makes none. It says "a day,"—not a part of a day,—and a day, too, just as long as either of the other six of labor. If the law means anything at all, it means that the whole of the day has been sanctified, and therefore the one part is just as sacred as the other, and that in the same sense in which any one part of it is to be applied to the purposes of rest must the whole be appropriated.

Practical difficulty.

And just here we are confronted with the most serious practical diffi-

culty surrounding the whole subject. There is little or no trouble in securing acquiescence, to a certain extent, to the sabbatic law. The mind of the masses very readily takes hold of the idea of a periodic rest. The world is in favor of a Sabbath, but not that of the Scriptures. They desire the privilege of resting, but it is to be in their way. It is believed by many,

Holiday vs. holy-day. and so claimed, that the day is intended rather as a *holiday* than a *holy day*, and therefore that all kinds of pastimes and sports are allowable; that whilst it might be wrong to attend to business, recreations of all kinds are proper, and, indeed, necessary to bring about the recuperation contemplated in the law, as the body can only be rested in this way and refreshed; that this quiet remaining at home, or even going to a place of religious worship, is fatiguing and tiresome, and therefore defeats the intention of the law, which is refreshment. Hence they are in favor of excursions into the country, to seaside resorts, also the opening of public museums and expositions, and in every like thing, so that this idea of recreation may be fully realized. We need hardly remark that this is the Sabbath of continental Europe, and the kind of Sabbath many are seeking to introduce into this country.

Not the Sabbath of the Scriptures. That this is not the Sabbath of the Scriptures is too obvious to require refutation. It is not at all analogous to the seventh day rest of creation. It is not in accord with either the letter or spirit of the law, the general tenor of the Scriptures, the example or exposition of the

Master, the practice of the Apostolic Church, or the intention of the day and the uses for which it was designed. Can any one for a moment seriously believe that God has solemnly ordained a day for recreation and pleasure? A holy God appoint a holiday, when, in utter obliviousness of him and his claims, his creatures might give themselves up to revelry and mirth! And what shall we say of Christ and his apostles, and the primitive Church, spending the day in sports and worldly recreations! The very statement of the case carries its own refutation with it.

Error in practice  
from error in prin-  
ciple.

And we may here remark that this error in practice, as is always the case, has grown out of the error in theory. The theoretic error consists in divorcing the Christian Sabbath from the fourth commandment and the old sabbatic ordinance, and making it an entirely new institution, and resting upon a different foundation. The distinction drawn by some between the celebration of *an event* and the *observance of a day* is utterly without foundation, as it rests upon the false assumption that the Lord's day is entirely a new institution. The sabbatic law is not based upon the resurrection of Christ, as we have already endeavored to show, but the resting at the creation. The resurrection of Christ did not originate any new sabbatic law, but only confirmed the old law by engrafting a new purpose upon it and furnishing an additional motive for its observance. And this it did by de-

Celebrating an  
event not keeping  
a day.

termining the particular seventh to be observed and furnishing the reason for the same. The resting of the Creator is the sole foundation of the law, but the keeping of it has been put upon the first day of the week, that it may ever remain a memorial of the Saviour's rising from the dead. The main idea involved is that of rest, and the ground of the rest the example of God. But by resting on the day that Jesus rose from the dead, we also honor him by perpetuating thereby the fact of his resurrection, and this, too, without in the least interfering with the original intention of the law. But now the farcical part of the theory is that we are to celebrate the glorious resting of the Creator by excursions and picnics, by musical and theatrical exhibitions, and that, too, by way of imitating his example!

But are we told that this is not a fair representation of the case; that the theory cuts entirely loose from the creation? Place it, then, upon the ground that the event to be commemorated is the *resurrection* of Christ and not the creation, and what is gained? Does Christ ask that his resurrection be thus celebrated? To commemorate such a sacredly solemn event in such a giddy manner, forms as great a caricature as the disgraceful rowdyism and revelry of Christmas passing for a commemoration of the birth of Christ. Let the advocates of such a Sabbath observance cut entirely loose from all Scripture authority for the day, and they will at least be entitled to credit for consistency.

Commemorating  
the resurrection  
with revelry and  
mirth!



Then what is the voice of experience on this subject? Are these Sunday excursions and recreations sources of refreshment and rest, or are they not wearying and fatiguing? Who feels the more weary and fatigued at the close of the day, the man who quietly remains at home, attending the services of the sanctuary, and spending the balance of the day in the bosom of his family, in the enjoyment of the weekly reunion, or the man who spends the day in one of those Sunday jaunts?

Excursions; by whom patronized? And by whom are these Sunday excursions and recreations generally patronized? By the sober, industrious, hard-working laborers of the country, who really need the rest, or by the idle and dissipated, who go not for rest, but simply because restless, and in this way seek to drive away the restive feeling by plunging into dissipation and vice? This matter has long since been settled by actual observation. The plea has long since been proven to be a sophistical dodge. All experience is against it. The scenes of rowdyism and dissipation witnessed at such places completely cast the damper upon all the poetry and pietism to be found in the old argument so frequently used in connection with such trips of communion with nature, and through nature with nature's God. The uniform testimony of experience has been that, instead of awakening æsthetic and ennobling sentiments, and leading to God and heaven, Sunday excursions only debauch the conscience, deaden the spiritual sensibilities, and lead to dissipation and crime.

The following extract, clipped from a recent number of one of our leading journals, will serve to illustrate this point :

An instance. "The steamer Phoenix made an excursion from this city to that ancient shore town. It carried some three hundred persons, among whom about one-third appear to have been of the class known as "North End Roughs." On landing they commenced devastating the town. They robbed an apothecary's shop of his fancy goods, especially cigars. They invaded gardens and lawns, demolishing shrubbery and flowers, and stripping trees of fruit. They cleared a hotel of all its eatables. It was natural that the citizens should rally in their own defence, and the local police try their hand. Fights occurred. Stones, bottles, clubs, and even stools, were freely thrown. At last a *posse comitatus* succeeded in driving the invaders back on board the steamer which brought them, which left on its return, after having carried perhaps quite as much consternation and violence (and more rascality) to the desecration of the quiet Sunday of that beautiful town, and the disgust and dismay of its inhabitants, as could have been accomplished by an invasion of savages from the wilds of the farthest West."

This may indeed be an extreme case, but it serves to illustrate the direct tendency and legitimate fruits of such excursions. Such recreations are only demoralizing, and that too in the highest degree. The truth is, the distinction that some would thus seek to

Distinction between work and recreation exists neither in reason nor revelation. unfounded.

draw between work and recreation exists neither in reason nor revelation. If there be any reason or meaning whatever in the appointment, then the "finding thine own pleasure," "doing thine own ways," and "speaking thine own words," are as clearly within the scope of its prohibition as "doing thy work." This clearly and strikingly appears from the divine acts of blessing and hallowing. If blessed and sanctified, then the day has been set apart from a common to a sacred use. The very terms employed, "hallowed rest," clearly shows that the rest is to be of a hallowed character, and that the day is to be used in altogether a different way, and applied to altogether different purposes, from the other days of the week. If applied in whole or part to either business or pleasure, wherein would it differ from other days? And who is to determine how much of it may thus be appropriated? A day of rest, and of sanctified rest, set apart for that very purpose, and yet devoted to business and pleasure, is simply a contradiction in terms. Nothing but the strangest perversion can make things synonymous which are just the antipodes of each other. The only logical consistency left to those who would thus pervert the day is simply a rejection of the inspired word. No man, with that inspired word in his hand, can demand a Sabbath of relaxation and pleasure, either in whole or part.

There is another distinction usually made which has no more foundation than the one just considered,

and that is the favor shown chartered corporations and associations, such as railroads, steam boat and express companies, and we might also add, publishers of newspapers. Rights are usually accorded these which are denied individuals.

Unjust discrimination in favor of corporations. Many seem to think that it is proper for said companies to ply their vocations, and to attend to the business appertaining thereto on the Lord's day as well as any other. But there is no such distinction drawn in the Scriptures. The law is equally broad in its application in every direction. It favors no classes, it overlooks no offences; it has but the one and the same standard to apply to all. If it requires rest of individuals, so of corporations; if it demands honor of single individuals, so of the masses. The Lord has separated this day from all the rest, making it peculiarly his own, and devoting it to sacred purposes, and he requires all his creatures, whether as individuals or communities, whether in corporations or associations, to reverence the same by treating it in altogether a different manner from the others, by laying aside our worldly recreations as well as daily work, that it may become a day of hallowed rest and communion with him.

The great guiding principle. The great principle to guide us here is simply this, that it is right for man to use all the gifts of the Creator, but only in a lawful way. As the only lawful use of the Sabbath is a sacred one, it being only given as a day of hallowed rest, to use it lawfully is simply to devote the whole of it to that purpose, except so much as may be taken

up in works of necessity and mercy, and these really being no exceptions, as they constituted part of the original law. To say that, because the day was given for rest and communion with God, therefore it may be applied to any other thing, is not only poor logic, but a most miserable perversion of the intention and design of the gift.

# DAY OF REST.

## PART FOURTH.—ITS ADVANTAGES.

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### CHAPTER I.

#### ARGUMENT FROM EXPEDIENCY.—A BLESSING TO THE CHURCH, THE STATE, THE INDIVIDUAL.

**W**HILST we place the obligation to observe this rest purely upon the ground of the revealed and expressed will of the Creator, and not upon that of expediency, yet it is but a legitimate expectation that advantages will accrue. Duty and profit always go together. God issues no command but will be to our advantage to obey. Herein, then, we expect additional evidence, amounting to the strongest confirmation, in the manifest blessings accompanying the appointment. It is impossible for God formally to bless anything, and that thing not become a blessing to those for whom it was designed. To be blessed simply means to be a blessing. If it fails here, then the purpose is overthrown, the design of its author falls short of its accomplishment, and the act of blessing becomes the merest nullity.

And let it be distinctly remembered, that God did

not assert that it should be a blessing only to the Jew. Not one word is said about blessing anything in the wilderness, at the giving of the manna, nor yet at Mount Sinai, when the law was again proclaimed. But it was at the beginning, when the day was first ordained, that the blessing was pronounced. And if at the beginning, then it was intended for all the world. And we have a right to expect it to be a blessing, wherever the gift is accepted and its claims regarded,—a blessing to all classes, to old and young, to rich and poor, bond and free, to Church and state, to body, mind and soul—and so we find it. The meandering river, with its shady banks and bowers, its luxuriant lawns and meadows, is not a greater blessing to the country through which it flows, than this sabbatic institution to the places whithersoever it has gone.

Blessing to the Church. 1. That it is a blessing to *the Church* and the cause of religion, and therefore to the world, none but the hopelessly blind can fail to see. Indeed, it is impossible to understand how the Church could well exist without it. Calvin has well put it when he said, "If it were abolished, the Church would be in imminent danger of immediate convulsion and ruin." The public assemblies, with their religious exercises and influences, are the very life of the Church, and the appointment of a regular time of meeting the life of these assemblies.

The voluntary principal not enough.

The voluntary principle is entirely too weak to resist the allurements of pleasure and the demands of business, so as

to secure anything like a regular assembly. If left to that principle alone, the public assemblies would soon be disbanded, and the observance of the regular services fall into desuetude. If the matter were left alone to the convenience of a community, when, in the midst of the conflicting interests of the business world, would they ever fall upon a time to which all would agree? Surely the Head of the Church would not require his people to meet together without designating the time of meeting. Was there ever yet an association of any kind formed without specified times of meeting? And shall the Church be an exception? Shall the Head of the Church organize an association, and wholly overlook such an important matter as appointing the times of meeting? These were all fixed under the old dispensation. Does not the same reason exist now? Nothing would seem more irrational and incomplete than the appointment of a Church without a Sabbath. Man would hardly be guilty of such an im-

practicable thing as to set up an organization, and appoint teachers and officers, and yet say nothing about the time when the officers and members of said association should meet. The Church required to meet for worship, but no time fixed! Teachers appointed to teach and officers to rule, but no time set for either the teaching or ruling! Suppose the people should plead the claims of business, and absent themselves, where is any obligation violated? Suppose they should never come together at all, or only once a

Day implied in appointment of a Church.



year, who would be to blame, what special rule violated, or what special sin with which they would be chargeable, when no time was set and no rule given on the subject? Away with such silly imputations upon the wisdom of Omniscience. The very command to meet together—the very appointment of a church and congregation, with teachers and officers, with services and ordinances, carries with it the idea of a set time for meeting. And as every board of trade, every literary club, every lodge of Masons or Odd Fellows, every association of man, has such times appointed by law, we would also expect the same in the Church of Christ, unless we are ready to affirm that man is more wise and practical than his Maker. It is no reflection upon its Lord and Head to say that the Church cannot exist without the appointment. Blot out this day of the Lord, this protecting shield, and the Church at once falls a helpless captive at the feet of her oppressor. Remove this resisting dyke, and nothing will be left to prevent the swelling tide of worldliness from rolling in, and completely engulfing the Church in its desolating flood.

And now take away the Church, with its hallowing, elevating influences, from the world, and what is left? Extinguish this light, and what but darkness remains? Cast out this salt, and what but putrefaction and decay? Level these temples of worship, silence these ministers, disband these congregations, and how long before vice, degradation, and ruin would stalk defiantly abroad, and the dark

mantle of heathenism would again hang, as a pall of death, over all the land? Every blow at this institution is a blow at the Church, and every blow at the Church is a blow at the best interests of the race. Every effort to undermine the one is equally an effort to undermine the other. To destroy the one is virtually to destroy the other. It is astonishing that those who are fighting against the Sabbath do not see that they are fighting against the best interests of the world. They are seeking to put out the only light by which it is to be illumined, and to corrupt the only salt by which it is to be preserved.

Blessing to the State. 2. It is equally a blessing to *the State*. Church and State are so closely correlated that whatever affects the one also affects the other; whatever builds up one likewise goes to establish the other. Though entirely separate in their organization and spheres of action, their interests nevertheless mingle and blend into one. The Church being in the bosom of the State and controlling the same subjects, they must necessarily exert a reflex influence upon each other, especially the former upon the latter. The condition of the Church depends to a great extent upon the condition of the State, but especially is the prosperity of the State conditioned upon the prosperity of the Church.

The strength of a nation. The strength of any nation depends, indeed, upon the full development of its physical and intellectual resources; but these are utterly worthless without morality and courage on the part of her people. These constitute the strength

and stability, the bone and muscle of the whole. Let any people be destitute of moral principle, and their doom is sealed. And for this morality it is dependent upon the Church, the very mission of which is to reform the life and mould the character of the citizen. Its very object is not only to save the man hereafter, but to make him a better citizen and a better subject of the State while here. Nothing so assists the State in the administration of her laws as the co-operative help of the Church. Let the latter

Church assists  
State in suppression  
of crime.

be successful in her mission, and the former will have less to do in way of reformatory measures for the correction of her citizens and the suppression of lawlessness and crime. Who is it that fills her penitentiaries and jails, her reformatory schools and prisons, but those who have never been brought under the influence of the weekly teachings and Sabbath instructions of the Church? Take the census of our prisons, chain-gangs, and penitentiaries, and see how very few Sabbath-school children, who have been regularly taught in the Scriptures, and have sat every Sabbath under the instruction of the pulpit, you will find in

From whence  
ranks of convicts  
supplied.

the ranks of those convicts. The vast majority of the inmates of our prisons and jails are the despisers of the Sabbath and Sabbath instruction. Could every citizen of this country only be induced to observe the Sabbath, and be brought under its hallowed and hallowing influences and instructions, it would not require the gift of prophecy to foretell the glorious conse-

quences that would ensue to the State. There would most surely be a great thinning out, if not the entire vacating of our prisons and jails, the elevation of our people, the increase of happiness, and the curtailing of expenditures. Oh! the wretchedness and misery, the degradation and ruin produced by crime! And Oh! the millions of money spent for its suppression and punishment! The imagination in its liveliest mood can only tire in its effort to compass the magnitude of the one or the extent of the other; and eternity alone will reveal how much the nation is indebted to the Christian Sabbath with its hallowed influences, and to the pulpit ministrations, as well as the disciplinary rules of the Church in connection therewith, for restraining and checking so many of her citizens, and preventing still greater expenditure of her means in the suppression of crime.

The costliness of  
crime.

The cost of crime is simply immense, not only in individual suffering and social degradation, but in the actual expenditure of state and national treasure. And nothing assists the government so much in the enforcement of her laws, in the suppression of lawlessness, and in the lessening of her expenditures as Sabbath instructions and teachings. Let, then, these thousands of pulpits be silent, and these Sabbaths, with their restraining influences, be abolished, and see how quickly society would become demoralized, and the present system of laws prove themselves wholly inadequate for the restraint of evil doers. In heathen lands, where they have no Sabbaths, the lawless and disobedient

are restrained, but only with the iron rod of a despot. The people are treated as the beasts that perish. But we wish no such rule. Such severity is wholly incompatible with the freedom of republican institutions. To be truly free, a people must control themselves. And nothing exerts such a beneficial influence, nothing so calms, so controls the harsh nature of man as the sacred stillness and hallowed memories of this day of rest. To destroy this day, with its sacred influences and heavenly sanctions, is simply to demand a severer government, with severer laws and harsher restraints, or, in other words, to put the existence of the republic itself in the greatest jeopardy. To say nothing about religion, nor even the claims of philanthropy, it would seem that the principles of broad statesmanship, if nothing more, would demand the perpetuity of this day of rest. Upon grounds of political economy alone, and a proper regard for the best interests of her people, no nation could allow her citizens to be robbed of such a priceless boon. And we hesitate not to affirm that he who is fighting against the Sabbath is fighting against the best interests of the commonwealth, and doing just that much towards lessening her authority and removing one of the best helps for the suppression of crime, the curtailing of her expenses, and the enforcement of her laws.

Slandering imputation that day leads to idleness.

And just here we may notice that slanderous imputation upon the sanctity of the day, which has existed in

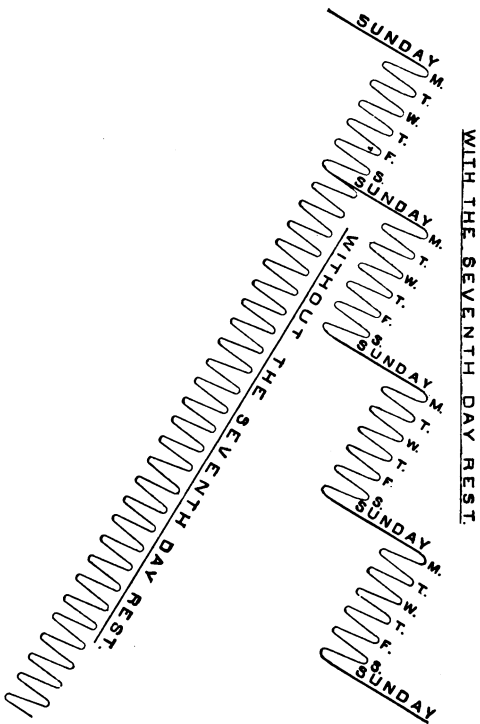
some form ever since the days of Seneca, that it leads to idleness, and consequently to dissipation and vice, instead of sobriety and morality. And in support of this, we are pointed to the fact that, in some of the larger cities, more arrests are made on Sunday than on any other day. But let it be borne in mind that this is only charged upon the larger cities; and is the whole to be judged of by a part? And even if it were generally true, all that can be made of it is that this is the abuse of the thing, which can never be an argument against the thing itself. Let it also be borne in mind that this increase in the number of arrests is not the result of the sabbatic appointment, but of the liquor traffic—that embodied curse of the country, Church and world. But let the nation throttle that enemy, which it holds in its grasp,—let it but cast out that viper that is wounding so many of her noble sons, and even daring to assail the life and person of so many of her lovely daughters, and we will hear nothing more about greater disorder among a certain class on this day.

Then, once more. Suppose the Sabbath be abolished to prevent this alleged evil, and would not a multitude of far greater ills spring up in the place of the one complained of? It is not only unfair to attribute to the Sabbath evils not directly belonging to it; but, at the same time, it would surely be the most suicidal of all policies to surrender that which is productive of untold good, simply to avoid lesser ills, and ills that could be so easily reached in another way.

Blessing to individuals. 3. That which is of such incalculable benefit to Church and state cannot fail to be likewise a *blessing to individuals*. Church and state organizations are but the aggregate of individuals, and what is true of the whole must also be true of the individuals composing that whole. If this day of rest be a blessing to Church and state in their organized capacity, it must also be a blessing to every individual member of either of these commonwealths. There is not a single individual in this broad land but derives decided and constant advantages from its refreshing, invigorating, and elevating influences, no matter what his age, his calling, his trade, or profession.

Advantages to the body. It is an advantage to the *body*. It must be borne in mind that these bodies are composed of flesh and blood, and not iron and steel, and therefore need rest. From actual experiments, made both in this country and in Europe, it has been found out that the nightly rest is not enough for the purpose of recuperation; but that the body actually requires the addition of this intercalary weekly rest fully to restore its wasted energies and keep up the equilibrium in the animal economy. As the surface of the pond, alternately falling and rising, by the grinding of the day and the resting of the night, needs the inflow of the Sabbath to fill it full again, so the physical nature of man requires this seventh day rest to repair the waste of the week and lift his flagging energies again to their normal plane. The diagram on the opposite page,

DIAGRAM SHOWING THE RECUPERATIVE POWER OF THE SEVENTH DAY REST.



NOTE.—The above chart explains itself. With the Sunday rest the human system is *refreshed, and kept on its normal plane. Without that rest the tendency is continually downward.*





first suggested by Dr. Hægler of Bale, and furnished the "Boston Essays" by Rev. W. W. Atterbury, Secretary of the New York Sabbath Committee, will serve to illustrate this.

Law of compensa-  
tion in nature. The need for this law of compensa-  
tion is seen in other directions in na-  
ture, especially in the motion of the heavenly bodies,  
where, by a system of checks and balances, the equi-  
poise of countervailing forces is preserved. The ne-  
cessity for this additional rest may not at once ap-  
pear. The strength and buoyancy of youth, and  
even the vigor of manhood, may be able for a while  
to resist the pressure of this perpetual strain, but the  
result of the robbery will appear in after years. A  
man may not immediately feel the effects of early  
dissipation, but old age will surely tell the tale.  
The silvered locks, the aching limbs, the shrivelled,  
palsied form, the premature grave, are but the un-  
mistakable and legitimate fruits of early indulgences.

Old age shows the  
robbery. Farther on is the time and place to  
see the result of this weekly robbery.

The process of detrition is gradual, but steady. The  
man imperceptibly loses his physical vigor and elas-  
ticitý, until a premature old age comes upon him,  
with its innumerable ills and infirmities, to torment  
him before the time. Surely no one would have the  
hardihood to affirm that the body would last as long  
and remain as well preserved by working every day

Drovers. as by resting every seventh. Drovers  
to the far distant west have demonstrated that those  
who stop and rest every seventh day will reach their

journey's end sooner and with their stock in a better condition than those who go continuously on. Mr.

Mr. M. F. Fowler. M. Field Fowler, one of the original corporators of the Metropolitan Railroad in Boston, asserted in his address before the Massachusetts Sabbath Convention: "I am convinced by investigation that the running of horse-cars on Sunday involves the employment of certainly twenty-five per cent., if not more, of horses than if you rest them on that day." Again, he said: "The president of one of the horse-railroads in New York told me that he made an experiment, and decided the thing to his satisfaction. He found that on every thousand horses it cost them a thousand dollars a day more to feed them than if they had Sunday to rest in." (*Boston Essays*, p. 423.)

Testimony of 450  
engineers. Now, what is true of the animals is also true of man. The body that has the advantage of this weekly rest will last longer and be capable of more and better service than that deprived of this rest. Hence, in the petition of the four hundred and fifty engineers, on the New York Central and Hudson River railway, for the abolition of Sunday trains, we meet in the very first place with this emphatic statement: "This never-ending toil ruins our health and prematurely makes us feel worn out like old men, and we are sensible of our inability to perform our duty as well when we work to excess." (*Ibid.* p. 350.)

Petition of 640  
physicians. To the same effect is the testimony of the six hundred and forty London

physicians in their petition to Parliament against opening the Crystal Palace on the Lord's day. "We are convinced," say they, "that the seventh day rest is essential to the bodily health and mental vigor of men in every station in life." (*Gilfillan*, p. 180.) But why seek the testimony of professional men, when the advantages of this weekly rest to the health and comfort of the different classes is so obvious, even to the judgment of a child?

Chinese no model. But are we told that the Chinese and the people in the East have no Sabbath, and yet they live long and do well? Even if the allegation were true, are we yet willing to exchange the enlightened civilization of this country for the moral degradation of the heathen, and which is but the inseparable accompaniment of their want of the Sabbath, with its elevating and purifying influences, and which can never be cured until the introduction of this day with its hallowed light? To do as the Chinese is to be as the Chinese. And we again ask, are the people of this country ready to pattern after the Chinese as their model, and thereby to degrade themselves by lowering their position in the scale of nations?

But then is the statement true? Missionaries have told us that there are comparatively few aged people in China; besides that, the people of that empire, as in all heathen countries, are exceedingly deliberate and slow in their movements, thus in their very dilatoriness finding compensation for the loss of the weekly rest, and doing really and truly in seven days what ought to be done in six! Would it

not every way be better, would there not be more happiness, comfort and satisfaction in resting every seventh than to continue toiling on every day, jaded and worn out, with neither life nor spirit, at the same time doing no more, nor yet doing it so well? The truthful words of Lord Macaulay might well be considered in this connection: "There-  
Testimony of Lord Macaulay. fore it is," says he, "that we are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on as important to the wealth of nations as any process which is performed on more busy days! Man, the machine of machines—the machine, compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor." (*Works*, Vol. VIII., p. 374.) Not until it can be shown that the day is lost, not until it can be demonstrated that the body of man and beast can do more and better service in seven continuous days of toil than in six, with the intervening rest, will we yield a single iota to the demand for the abolition of the sabbatic law. And further, until this can be done, we feel we have the fullest warrant in branding the effort to overthrow the institution as alike irrational and inhuman, and

by yielding we would only be making ourselves partakers of the same folly and inhumanity.

The plea, each his own rest, a delusion. Neither will the plea, sometimes set up, "let each individual observe a rest for himself, as he may feel the need of it," bear a moment's scrutiny. Such an arrangement is a simple impossibility. It might do with the rich, who are their own masters, or among savages who have nothing to do, but never in the industrial world. Neither would employees receive hirelings upon any such terms, nor could the latter have any protection against the unjust and oppressive demands of the former; nor yet would it be to the best interests of the world that they should. The world is but one vast workshop. The absence of any one from his accustomed place only deranges that much the business of the whole. The only wise, economic, and feasible arrangement is, if man is to have any rest, for all to rest on the same day. Such is the constitution of society, and such the demands of trade, that the only alternative left the world is either to have a common day of rest, or no rest at all.

Advantage to the mind. But the body is not all that reaps the benefit. *The mind* needs it equally as much. All experience proves that the mind cannot remain always under tension. The bow constantly bent will lose its elasticity. Hence, all nations have had holidays and festivals. The mind needs relaxation from thought and study, and becomes refreshed and enlivened, and life itself relieved of its monotony by a change of scene. And instead of

wasting time and losing a seventh of life, as Seneca long since so unjustly charged upon the Jews, a seventh is actually gained. The traveller makes speed by stopping to rest. It is the overtaxed brain that gives way. And how often do we read about business men, as well as those engaged in purely intellectual pursuits, whose health has given away; and how often have we had as a cause assigned for the

Overtaxed brain. breaking down, "*an overtaxed brain.*"

And are there no overtaxed brains in this country? Men engaged in the whirl of business, day after day, their brains taxed to the highest pitch, to know how to meet all their engagements, and to conduct their affairs with discretion and success, do they not need a day of rest, when they can shut up their places of business, their offices and banking houses, and suffer their minds to become unbent for a season, that they may again lay hold of their business with renewed interest and zeal? Our business men would last longer, and more easily endure the wear and tear of life, and we certainly would hear less about paralysis and weariness and overtaxed brains, and broken down constitutions and health in commercial and professional circles, if nature were less robbed of her appointed rest. God has so ordained, that if man will only carry a clean conscience, and regularly observe the weekly and nightly rests he has established, the six days work, instead of injuring, will only contribute the more to his happiness and health.

Soul requires it. But if the body and mind require this additional rest, how much more *the soul*, or

spiritual part of our nature. Man is bound to the future, as well as related to the past and present. He is the citizen of two worlds, the inheritor of two estates. His interests lie in the future as well as the present. He has a moral and spiritual as well as a physical and intellectual nature, and that moral and spiritual nature absolutely demands this rest. This day is emphatically the day of the soul, devoted to its interests and its claims. And if the interests of the body require six days, surely *one* cannot be too much for the soul; for here, after all, lie concentrated his highest hopes and chiefest good. Here cluster his greatest interests, his purest joys, his most exquisite pleasures. His physical form may be strong and vigorous, his mental faculties keen and active, but if the indwelling soul be besotted and degraded, he can never attain unto the highest type of manhood, or fully compass the end of his being. And nothing so calms and quiets the perturbed spirit, nothing so refines and elevates the soul, filling it with purer thoughts and heavenly aspirations, as this holy day, with its hallowed memories and associations; nothing so soothes and cheers and strengthens the weary soul, and prepares it for its struggles and conflicts, as this day of quiet rest. It mercifully speaks to the weary, careworn spirit, saying in accents truly divine: "Peace be still. Lay aside thine earthly burdens, and rest in communion with thyself and thy God!" What a wonderful arrangement is this, and how full of mercy, whereby poor man, fretted and perplexed, chafed and pursued through the en-



tire week by predatory hosts of worldly care, can leave them all behind, retire from the busy scenes of a busy world, enter into the quiet holy retreat of his own household, spend the day in the bosom of his loving family, from whom he has been necessarily separated, for whom he has been laboring, and from whom he derives encouragement and comfort, and with them can go to the house of God to worship, and to receive from the holy oracles and the lips of the living ministry that solace and strength, that consolation and support, that they all so much need! O what a picture!—the type of heaven itself! There is nothing else on earth comparable to these weekly restings in the bosom of the family—these sanctuary reunions with friends and neighbors!—the one more closely binding us to our homes and our fire-sides, and the other so opportunely coming in to enlarge our hearts and bring us into closer sympathy and fellowship with our friends and neighbors and the world without! Who would have it otherwise? Who does not, in this arrangement, clearly see the tracings of a Divine hand, and feel the very throbbings of a Divine heart?

It is especially in this adaptability to the necessities of *the family* that the divinity of this institution so clearly and strikingly appear. In the economy of God, the family is made the very foundation element of all society, the structural basis of Church and state, and the fountain-spring of all government and rule. Whatever, therefore, builds up the interest of the family, is also building up all

the interests of humanity, whether intellectual, social, political or religious. Now, there is nothing that seems so well adapted to this purpose, nothing so well suited to the wants of the family, as this weekly reunion. It gives an opportunity for quiet social communion and intercourse which no other day can so well afford. It furnishes a time for parental instruction and training, and also spiritual improvement and heavenly communion, which no other can give. The Sabbath and the family are family necessary but the necessary complements of each complements. other. And in the perfect adaptation of the one to the other we very clearly see the unmistakable tracings of a Divine hand.

Nor is this all, for we have the additional argument of experience. And, after all, here is, as it were, the very seal of the Divine hand set upon the whole. For every man knows, who has ever opened his eyes to see, or who has ever made the experiment, that after every such day spent thus, the individual only goes forth again to his work refreshed and strengthened, and better prepared to enter upon that work with renewed zeal, energy and cheerfulness. The rest of the holy Sabbath is but the refreshing spring by the wayside, but the cooling shade of Elim's palm in the desert of life.

Enough has been said to show that, even if this world were all, this day of rest would be a blessing; but how much more so when we allow the future, with its unutterable realities, to come in as one of the elements

The argument strengthens in view of the future.

in the problem. If this brief sojourning here be but the ante-chamber of our existence, but the preface to the book, the prologue to the play—if the illimitable future, with its ineffable bliss or its unutterable woes, be our sure destiny and certain inheritance—then how absolutely imperative becomes the demand for just such an appointment! Abolish this day, with its opportunities and privileges, and when would the soul find time to attend to the vast concerns of eternity? Even as it is, with all the assistance derived from the influences and associations of the day, those concerns are too often neglected. How certain, then, that, without these seasonable helps and restraints, the vast and momentous interests of the future would be slighted, if not entirely overlooked. If the soul be the subject of an immortal destiny, the appointment becomes a simple necessity. To say that God would make a soul, lay upon it such exactions as the Scriptures describe, and set before it such a destiny, with such unutterable heights of bliss on the one hand, and such inexpressible depths of woe on the other, without making the amplest provision to ascend the one and avoid the other, is simply to make him the severest of all masters.

## CHAPTER II.

### THE SABBATIC REST A PRECIOUS LEGACY TO THE POOR.

ALL that we have said thus far bears with peculiar force upon the poor and laboring classes of the land. And need we to be reminded that these are largely in the majority, constituting the principal part of society and the population of the world. It might not matter so much with the rich, who constitute comparatively such a small class, to have such a rest provided, as their time is their own, and as they can rest as often and as long as they might desire. But how with regard to the vast multitudes whose time is not their own, but who are compelled to toil and labor for their daily sustenance? Are they to have no rest,—these thousands of artisans, mechanics, engineers, colliers, factory people, and common laborers, as well as household servants? Is there to be no cessation to their toil, no removal of sweat from their brawny arms and earnest faces, and of dust and smoke from their clothing? Are they ever to be separated from their families and homes, and to know nothing about the pleasure of these wee ly reunions, and the sanctifying, refining and elevating influences of these sacred rests? Are they to be deprived of the advantages, the in-

struction and comfort derived from these weekly pulpit ministrations? Nothing, indeed, is so full of mercy to the entire laboring class as the appointment of this day of rest,—nothing that shows more the wisdom and goodness of the Creator in thus providing for their necessities and comfort, without in the least causing injury to themselves or the business interest of the world; for the time thus seemingly lost is not lost, but is more than made up by the freshness and renewed zeal secured by this intercalary rest. As the traveller makes by halting at noon, and the reaper gains time by stopping to whet his scythe, so those who rest will do far more in a lifetime, and do it better, and with more comfort and ease to themselves, than those who labor without this cessation and rest.

Abolish this sabbatic rest, and into  
Monotonous  
 drudgery the result  
 of abolition. what a low groove of monotonous  
 drudgery does life at once descend!  
 The pause in the music gives emphasis and sweetness to the succeeding strain. The architect and sculptor are ever seeking to break the surface and relieve it of its plainness, that it may be more pleasing to the eye. But abolish this septenary rest, with its peculiarly relieving features, make every day alike, with nothing to mark either the beginning or termination of the succeeding cycles, and how painfully smooth and unbroken the surface of life, how sing-song and unvaried its strains, how difficult even to keep count of the days of the week! Throw down these mile posts which mark the way, and life itself

will become as dull and monotonous as an ocean voyage. And instead of keeping pace with the development of God's providences, which is to bring about a greater variety for the greater enjoyment of his creatures, we would only be going backwards to the unvaried and unvarying dullness and plainness of primeval times.

Abolish this day, and make all days alike, and not only is the whole world thereby made a loser in the actual loss growing out of the dispirited and wasted energies, if not weakened constitutions of her laboring population; not only are the hard-working poor, who constitute the very bone and sinew of the world, deprived of this only relieving note in the symphony of life, but a far greater evil and curse would be inflicted upon this class, as they would Seven days labor for the wages of six. then be compelled to labor seven days for the wages they *now receive for six!* To increase the time is the same as to multiply laborers, and to multiply laborers is to reduce the wages. Add one day of service, and you virtually increase the number of laborers one-seventh, and to increase the number of laborers one-seventh, is simply to reduce the wages in the same proportion. And what is that but to work seven days for the wages they now draw for six?

To endeavor to prove that this weekly rest is a blessing to the poor, is simply trying to prove that light is a blessing to the eye, or the sun a blessing to the earth. The thing is too obvious to require any demonstration. No greater boon, no more pre-

cious, priceless legacy has ever been conferred upon the laboring classes. If there is any one who should be a friend to the institution, and should guard and defend it with the most assiduous care, it is he who is compelled to labor and toil for his daily bread. Abolish the day, and to what an awful state of miserable servitude will the laboring poor of this country be at once reduced! Toil, toil, continuous toil, and that too without any redeeming compensation! Toil, toil, continuous toil, and that too without receiving any more than what they now get!

Law of compulsory rest the only shield. And now the point we desire to emphasize is this, that *nothing keeps off the hands of the poor the shackles of this degrading and galling servitude but the law of compulsory rest!* Abolish that law, say some, and leave it with the people to work or not as they choose, and then, as to the matter of rest, they might take that just as they might feel the need of it. But where will the poor, with reduced wages, and with others working around him, find the time to rest? Miserable delusion! Break down the dykes of Holland, and what is there to keep back the impetuous, rushing waters of a restless sea? Abolish the law requiring compulsory rest, and who does not see at a glance that the only barrier to the intruding tide of business will be broken down, and the only safeguard around the laboring poor removed, and he is at once left in the hands of an exacting world, to be made the unwilling subject of an insatiable and self-destroying love of gain? We are but creatures

of circumstances, and are oftentimes swept along unwillingly, as with an irresistible tide. When the

Man the creature of circumstances. little piece of wire, or bit of steel are once but fairly caught in the jaws of the manufacturer's machine, it is then driven forward, whether it wills or not. Let the boatman but carelessly drift into the rapids above Niagara, and but one course will be left to him. Break loose from the present moorings, and the descent will only be the more rapid. One demand will be quickly followed by another, until the poor man, wholly unable to control his own movements, will be forced by an uncontrollable necessity to make the fearful leap into the whirlpool below. My countrymen, my poor toiling countrymen, you who must labor for your own and your families' maintenance, and earn a livelihood by the sweat of your face, take the note of warning. Esteem this appointment of heaven as your choicest boon; defend it as your most sacred, God-given

The poor should value and defend.

right. If there is anything for which you should contend, and for maintaining which you should be willing to shed the last drop of blood that courses in your veins, it is this divinely appointed rest. It is emphatically and pre-eminently your heritage, secured to you, as well as to every child of Adam, by the Creator himself. It is peculiarly your treasure—your birthright. Then cherish, guard and defend it. Resist every encroachment upon it. As long as this day is yours, you are freemen. Take this day from you, and you are veritable slaves. And the time to resist is at the



beginning. Wait till the heel of the despot is upon you, and it will then be too late. It is easier to guard against than to cast off the shackles of tyranny when once fastened. The time to manage the raft is before it gets fairly started down the stream.

A philosophic answer. That was a very sensible and philosophic answer given by the foreman

to Mr. Mark Lemon, former editor of the *London Punch*, when expressing his astonishment at the unwillingness of his printers to sign a petition for the opening of the British Museum on Sunday, when the measure, as he thought, and so expressed himself, was for their special benefit: "Well, sir," replied the foreman, "the men think *that* would not be the end

Thin edge of the wedge. of it. It would only be *the thin edge of the wedge*, and that before long

workshops, offices, and all kinds of places, as well as museums, would be open on Sunday too." It is a remarkable fact that this modern reform movement is not in favor with the sober, earnest, hard-working classes. Witness the petitions from the twenty-eight trades unions, embracing over one hundred thousand members, presented last year to the British Parliament, in favor of Lord Shaftesbury's substitute, favoring the opening of the museums and galleries three evenings in the week, rather than on the Lord's day. Strange enough that a measure, professedly for the workingmen, should be opposed by them. And yet not strange either; for they argue, and argue correctly, that the allowing of the least infraction of the Divine law is but the thin

edge of the entering wedge which has no stopping place this side the open seam. Let the camel but put his nose into the tent, and he will soon have his body in also. *Obsta principiis*—the time to resist evil is at its beginning.

## CHAPTER III.

### CLAIMS OF THE DUMB BRUTES.—WHO INJURED?

**B**UT this view will be wholly incomplete without also considering the claims of the dumb creation. And if we see benevolence in appointing a day of rest for the laboring man, how much more so is it a mercy in providing the same for the poor laboring animal, which is utterly powerless to defend itself, completely at the mercy of man, and which is to toil for his benefit and support? And is there no trace here of a Divine hand, and no additional proof of the perpetuity of this law? Is it reasonable that a merciful Creator would make the lower animals for the use of man, put them entirely in his power, and then throw no safeguard around them against oppression? Remove this law from the code, and this clause, "nor thy cattle," from the commandment, and one of the clearest proofs of the mercifulness of the Creator would be lost. And then the same argument obtains here as in the case of man, and with the same force, with regard to the continued necessity of the law. And surely no one pretends to say that the nature of the beasts has changed since then; so that, if they needed rest in the days of Moses, they must equally need it now. And as the same necessity for the law exists now as then, the law itself must still continue; and he has

made the very beasts of the field a witness of its continuance. As the law is stamped upon their very natures, and they need rest as well as man, they must ever remain silent, though eloquent petitioners for the perpetuity of the law and its continued observance.

It seems, therefore, strange that, in view of the manifold merciful and advantageous features in connection with the institution, any one could be found who would say aught against it, much less seek its overthrow. For has any one ever been able to show any harm that has ever come out of it to anybody or anything? Can it be an injury to the body to let it rest after six days of hard continuous toil, or to the mind to allow it to relax after six days of hard study and thought, or to the soul to furnish it some time for meditation and communion with itself and its God, when, rising above the sordid and debasing things of earth, it may soar aloft to the contemplation of things which are transcendently purer and nobler, and which pertain to its immortal destiny hereafter?—

Who is injured? any injury to the business man to have his doors shut when all the others are likewise closed?—any harm to the father to allow him to come home and spend a day quietly and pleasantly in the bosom of his family, with his loving wife and devoted children, or any harm to them to have him do so?—any harm to a community to allow its people to assemble that they might listen to interesting and instructive discourses from able divines, that they might be told

their duty, exhorted to righteousness, warned against the bitterness of sin and the evils of unrighteousness, comforted in their sorrows and trials, and encouraged in the discharge of their daily duties?—any harm to the poor, jaded ox, or the weary, broken down horse, to allow them a little respite from their toil, that they may have their burdens unloosed for a little season, and they lie down to rest, so that they may be able to render even better and more efficient service?—any harm in all of this? Why, then, the opposition, and why this clamor for the abolition of the law?

What advantage in repeal. And, then, on the other hand, can any one show any advantage to anybody or to anything, either to body or mind or soul, or church or state, or individual or community, or rich or poor, or man or beast, in having the law abrogated?—any advantage in having the mind and body always on a strain?—any advantage to the world in working longer and harder and making less, in working seven days for the wages of six?—any advantage in completely enslaving the poor, in depriving him of his only rest, and his only opportunity for home and family reunion and communion?—any advantage in cheating the soul of its seasons for holy contemplation and spiritual enjoyment, and robbing God of his weekly tribute of thanksgiving and praise? Any advantage in all of this? If unable to show any harm in its continuance, on the one hand, or point out any advantage in its abolition, on the other, why this clamor for change?

The outcry the more inconsistent. And this outcry seems but the more inconsistent, when we remember that the world has always demanded something of the sort. Plato extolled festival days as the gift of the gods. Cicero applauded the same. So did Seneca. So the apostate Julian contemplated the appointment of a day in connection with the religious services he proposed inaugurating. And the French, in the dark days of the revolution, whilst rejecting the appointment of God, felt it necessary to have another day put in its place;—all showing the necessity for the ordinance, and how deeply laid in the very constitution of man. Why, then, revolt at the appointment of heaven, when that appointment was made in accordance with those very fundamental laws of our being, and the very thing for which our heart and flesh are continually crying out?

## CHAPTER IV.

### RELAXATION, NOT ABOLITION, THAT IS DEMANDED

**B**UT we are told that the change asked for contemplates relaxation simply, and not total abolition. All that is asked is that the law of compulsory rest be abolished; in other words, that our Sabbaths be modelled after the style of those in continental Europe. But who does not see at a glance that this is not only an entire perversion of the Scripture ideal of a sabbatic rest, making it altogether a different thing from that which God requires, in its nature, uses, and design, but at the same time is taking the initiative in the direction of entire abolition? Remove the law of compulsory rest,—interpret the command, “In it thou shalt do no work, thou, nor thy son, nor thy manservant, nor thy maidservant, nor thy cattle,” to mean that you may labor or not as you please,—and what is left to prevent the entire overthrow of the institution, the only authority upon which it rests being thus so unceremoniously set aside?

Relaxation but a step towards repeal. The only barrier being thus removed, there will be nothing to prevent any and every inroad upon the sanctity of the day, that human cupidity could suggest, or human depravity desire. Under the pressure of business and hope of reward, the different artisans would

soon be forced to ply their trade, and shortly all distinction between this and other days would be levelled, and the inevitable result would be that the poor would, through the very force of circumstances, be robbed of his only rest, and, even before he was aware of it, would have the shackles of an intolerable servitude riveted upon him, and a servitude from which he could never free himself, and that, too, without any corresponding benefit either to himself or any one else. Instead of bringing benefit, it will only be the opening of Pandora's box, and the letting loose of innumerable ills upon the country. Not only would the poor be wronged, but the Church would likewise be injured and society greatly deranged. The nation would only work harder, and have no more of money and treasure, and far less of happiness and health. It is impossible to introduce a continental Sabbath without also introducing the continental poverty and suffering with it. And is it not a most astonishing thing, that whilst philanthropists and men of far-seeing statesmanship are putting forth efforts to elevate Sabbath observance to a higher plane in Europe, there are those in this country who are seeking to degrade ours to a level with theirs?

We repeat it, and we would repeat it with emphasis, that the Sabbath is the great palladium of American republicanism. Let this law of compulsory rest ever be abolished, and the last vestige of freedom to the laboring poor is gone, and such an intolerable burden would be put upon him as would inevitably lead to



discontent and revolution. As long as a day of rest remains to the laboring classes, they may contentedly and cheerfully submit to toil, and happiness and health still abound in the cottages of the poor; but take away this day of rest, and we will either witness the sluggish inactivity, if not of the heathen, at least of a second or third rate republic, or else hear the mutterings of discontent on every side. The American Sabbath must be maintained at all hazards, or else American progressiveness will be retarded. Abolish this Sabbath of rest, and we do not hesitate to affirm that this land of America will cease to be that happy land it once was. No longer will it be known as "the asylum for the oppressed." No longer will its praises, wafted upon every breeze, be chanted throughout the world as "the land of the free and the home of the brave." Abolish this law of compulsory rest, and the spirit of progress will be hopelessly crippled, if the doom of the republic be not utterly sealed.

The importance of maintaining this sabbatic rest, at all hazards, becomes only the more obvious in view of the religious element that enters so essentially into our national code. The people of the United States are professedly a religious people. Our legislators are ostensibly God-fearing men; and the existence of a God and the authority of his claims are clearly recognized in all our legislation, whether municipal, state, or national. Now, unless our religious pre-

ferences be all a mere show, it must be admitted that one of the chief and displeasure.

No national prosperity under Divine displeasure.

most essential factors in the prosperity of a nation is the favor of the Most High. No nation can prosper, no government continue, with his displeasure resting upon it. He is the God of nations as well as of individuals. He sets one people up, and casts another down. And how else can it be but that he is displeased with any people that contemptuously casts under foot this day of his appointment—this symbol of his authority and sign of his covenant with them?

The certainty of his anger may very easily be inferred, not only from the great emphasis laid upon the law by its continued repetitions, no other law being oftener repeated, but also from the special blessings promised upon those who obeyed, as well as the awful curses pronounced upon the wilfully disobedient, and also from the judgments visited in several instances. The individual Sabbath-breaker was to be unceremoniously stoned. The seventy years of hard bondage in Babylon was expressly mentioned as a judgment for this sin, that the land might enjoy her Sabbaths, of which she had been so unjustly deprived. The promise to those who obey is, that they should “have a place and a name in God’s house better than of sons and daughters.” (Isaiah, lxvi. 5.) They should “ride upon the high places of the earth, and be fed with the heritage of Jacob.” (Isaiah, lviii. 14.) If the people of Israel would “*diligently hearken*” to obey in this particular, then there would ever be “kings and princes to sit upon the throne of

David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and the city shall remain for ever."

Curses denounced. But if, on the other hand, they refuse to hearken, then the Lord himself would "kindle a fire in the gates thereof, which shall devour the palaces of Jerusalem, and it shall not be quenched." (Jer. xvii. 25, 27.) Now, unless the nature of God has changed, or Israel has ceased to be a typical people, or the necessity for this law has passed, then his dealings with his ancient people, and the desolation which, in pursuance of his threatenings, he has visited upon them and their city, once "the joy of the whole earth," but now an astonishment and a proverb," must and will ever stand as a prophecy and pledge of his dealings towards every other nation and people upon the face of the earth.

Nations punished only in this life. And it would be well to remember that nations are punished only in this life. We are to stand as individuals simply, not as nations, at the final bar of the Judge. If punished at all, the retribution must be visited while remaining here in their organic capacity. And the agencies employed are the pestilence and scourge, war, with its grim visage and unutterable horrors, financial depressions, blasting and mildew, internal feuds and revolutions. These are all the instruments in the hands of a Righteous Governor for the chastisement of a rebellious people. And when these judgments are visited, as they are so frequently, for other sins, will not this one of Sabbath violation especially be

remembered, as it is emphatically the national sin, as the law regulating outward obedience is entirely in the hands of the officers and rulers of the government. It is left entirely with her legislators and rulers to say whether the government as a government, and in her organic capacity, shall outwardly recognize and reverence this divine institution or not.

## CHAPTER V.

### WHO IS RESPONSIBLE FOR THE SABBATH DESECRATION IN THE LAND.

THAT a fearful amount of Sabbath desecration exists in our land none can deny. And that a disregard for the sabbatic law is gradually increasing year by year is also apparent, even to the most careless observer. There must be a responsibility for the present state of things resting somewhere. Who, then, is to blame? And whom does the Lord hold responsible for the enforcement of his law?

1. We answer, first of all, there is a responsibility resting upon every *individual* to observe this law for himself; and not only for himself, but also for the sake of his example to others. He is not only himself to observe the law, but to do all in his power to influence others, and thus secure obedience on the part of all around him. It is impossible for him to lose identity in the multitude about him, or be excused upon the plea that he is but *one*, and therefore cannot control in a matter so vast. The question is not whether the individual conduct will control the evil or not, but whether the individual can violate the rule and escape guilt? The Lord holds every man responsible to the extent both of his conduct and influence, and to that extent will he adjudge him guilty, as though the en-

tire question were subject to his control. Each stone in a column bears the whole weight of the superincumbent mass. Each particle of steam in the boiler sustains the entire pressure of the whole head. So in morals. Each man bears the weight of the whole, and by his simple endorsement secures the guilt of the whole. It is only upon this principle the guilt of one generation can be transferred to another, or of one individual to another. It was only upon this principle the Saviour declared that all the murderous guilt, from the time of righteous Abel to that of Zacharias, would be required of that generation. Transferment of guilt by simple endorsement! To endorse the sabbatic guilt of the nation is to make it all ours; and to keep silence is to endorse. Instead, therefore, of hiding behind the masses, and eluding the eye of Omniscience, the very act of hiding only brings us in contact with the guilt, and fastens the whole of it upon ourselves, and makes it ours.

Obligation on the Church. 2. But there is a still greater obligation *on the Church*. To her especially is entrusted the duty of making known the law of her Lord and King upon the subject. It is made her solemn duty in her organic capacity to proclaim his laws through her courts, her ministry, her discipline. She should teach with her example, as well as her precepts, in requiring her members, and especially her ministers, to honor this day of the Lord. For what can be expected of the outside world, when the Church herself fails to respect this ordinance of

her King? And we do not hesitate to charge it upon the Christian Church, and that, too, in all of her branches, that it is in a great measure owing to her laxity of doctrine and discipline, that this day of the Lord is no more honored. Like Eli of old, she has seen the transgressions of her sons and restrained them not. Excursions are run in her interest on the Lord's day, and instead of discountenancing, in many instances she has even encouraged the same, that she might swell her ranks and add to her resources. It is a common thing for her sons and daughters to travel on the highways on this day, both on business and pleasure, and without reproof or even remonstrance. And even her ministers, under the plea of service, frequently patronize public conveyances in going and returning from their appointments. We would here raise the question and submit it for adjudication to the consciences of all those who are acting under this plea, Is there anything made by tearing down one part of the building in order to build up another part? Does God ever require the violation of one command in order to keep another? And would not men of the world have far more respect for God's authority and the claims of his law if his ministers and expounders of that law would themselves show more reverence for it? "Thou therefore which teachest another, teachest thou not thyself?—thou that preachest a man should not steal, dost thou steal?—thou that abhorrest idols, dost thou commit sacrilege?—thou that makest thy boast of the law, dost thou not by thy breaking

the law, dishonor God?" (Rom. ii. 21-23.) With what consistency, may we not ask, could a violator of the fourth commandment preach obedience to the first or third? Would any of these servants of God, when on his way to his appointment on board the public conveyances, dare suggest to his fellow passengers the propriety of observing the fourth commandment? How soon would he be made to quail under the keen edge of the sarcastic retort "Physician, heal thyself!"

Conveyances, public and private.

The old argument that the harm in patronizing public conveyances is no greater than using one's own private conveyance, is simply fallacious, for there is no analogy whatever. The private conveyance is used expressly and solely for that purpose, whereas the other is not run for that purpose at all, but entirely for the purpose of traffic and trade. The object of the one is charity, the object of the other, dollars and cents. There is an element of business in the one which is wanting in the other. The work, motive and aim of the minister may be the same, no matter how he goes,

The act a complex one.

but the act is not the same, for the former is a complex one, there being other parties to the transaction. He may not sin directly by violating the law himself in the prosecution of his work, but he does indirectly by endorsing the violation of it by others. No one can induce and encourage others to violate any law, and thereby endorse the violation, without becoming a party to the transaction, and also a partaker of the guilt. To



consort with a murderer is to become a murderer in the eyes of the law. To consort with a violator of the fourth commandment, and even hire him to violate that law, also makes one a violator of that law. To pay a man to violate the sixth commandment, and to pay a man to violate the fourth commandment have clearly the same endorsement, and if the one endorsement brings about a transference of guilt, so does the other. If there be any guilt attaching to those who run these public conveyances, then those who patronize them must likewise be partakers of the same. Herein, then, consists the Sophistical plea. sophistical character of the plea that these conveyances will run any way. For the question is not whether the withholding of our patronage will suppress the traffic, but simply whether we can have anything to do with it without involving ourselves in the common guilt.

We repeat it, there is a fearful responsibility resting upon the Church, and especially upon her ministers, in this matter. It is because of World encouraged by Christian inconsistency. the encouragement and support that the outside world receive from the people of God that renders the evil so menacing. It is not simply the apathy, but this open disregard on the part of the professed friends of the institution, that gives such strength to the opposition. If the Christian people of this land were only a unit in their testimony and practice, the question of Sabbath observance would be soon and finally settled.

Responsibility on the government.

3. But the responsibility does not

all stop with the Church. In our judgment, our rulers and officers, whose sworn duty it is to make and enforce our laws, must come in for their full share. For what can the Church do when the government itself becomes the transgressor?—when it either fails to frame appropriate laws, or suffers those already enacted to become a dead letter through failure of enforcement? Or when, even worse, it violates the law itself, and casts public contempt upon its authority, as Congress is in the habit of so frequently doing by continuing its sessions on that day? A Christian government professedly, and holding itself up as a model for the heathen, and yet openly disregarding the only national symbol of a national Christianity!

Principal dereliction.

But the principal dereliction chargeable upon our rulers is in the control of corporations, especially the railroads of the land, and in the regulation of the mail and post-office department. Nothing so demoralizes; nothing more injurious in its influence and tendency; nothing so breaks the peace of a community and disturbs the quiet of the Sabbath; nothing so dissipates its sacredness, levelling its distinctive features and giving it the air of business; nothing bids such open defiance, and casts such public contempt upon the authority of God's law;—in one word, there is nothing exerting a mightier influence in cutting the nation loose from her old moorings, in demoralizing her citizens, and in driving her people into open infidelity, as this shrieking of locomotives, this lumbering of

trains, this rush of travel, this continuance of business on the Lord's day upon these grand highways of the nation.

How justify the running of freight trains. The use of passenger and mail trains is bad enough, but upon what ground is the running of freight cars, and the office and depot service connected therewith, to be justified? Is there any necessity or mercy here? Besides, where is the justice of the thing, in thus according rights and immunities to a certain class, which are denied unto others? If corporations have a right to ply their daily business on the Lord's day, can any one see upon what principle of justice or equity prohibition can be laid upon private citizens? And yet this broad distinction—this unjust discrimination—is witnessed every Sabbath in this broad land. Railroads, newspapers, and other companies are allowed to do an immense traffic on this day, whilst private citizens are required, under pain of penalty, to suspend their daily work. The merchant must close his doors, the farmer lay aside his shovel and his plough, the mechanic his hammer and his trowel; but railroads and steamboats may continue to haul their goods and carry their passengers, and express messengers deliver their packages, and newspaper men run their presses.

Class legislation. The fundamental principles of all constitutional law, both human and divine, utterly forbid anything like class legislation; and yet here is a palpable instance of violation of this principle, winked at by our rulers on the one hand, and meekly

submitted to by our people on the other. If the injustice were all, we could quietly bear it. But there is more than injustice. There is also actual danger in it. It takes not the prophet's skill to foresee that disregard for law in one direction will only lead to disregard in another direction; and others, emboldened by the example of these corporations, will begin to do a like thing in other directions in thus trampling under foot the sabbatic law, and not only the existence of the institution will thereby become endangered, but the life of the republic itself imperilled.

Plea of necessity unfounded. But are we reminded of that old plea of necessity? But wherein any more necessity here than in the case of the merchant, or farmer, or mechanic? Can any one tell us the necessity for this Sunday mail, when we may communicate by telegraph on Monday morning, should the necessity require it, with any part of the land? Can any one show a greater necessity for this Sunday service here than in the busy, prosperous realm of Great Britain, or for a more general distribution of mail matter in New York than in London, the metropolitan city of the world? The field of necessity and mercy is indeed broad, and there may be mercy in the speedy transportation of live stock, though in the majority of cases the mercy would consist more in their removal from the cars, and allowing them to rest on the way; but what necessity or mercy in the continuous transportation of barrels and boxes of imperishable merchandise?

And what necessity or mercy to the half million of railroad and post-office employees, in robbing them of that rest the Creator has provided for them as well as others, and requiring to work on the Lord's day as on other days?

Source of greatest danger. We are free to confess that the greatest dangers which threaten the Sabbath are chiefly from this source. If the day is ever overthrown, it will be largely through the agency of these corporations. They are not only becoming, but have already become a power in the land, and even a factor in the control of the government. As they cover the face of the country like a vast network, to allow them to carry on their daily traffic is but to degrade the sanctity of the day and loosen its hold upon the respect of the people in every part of the land.

And now, upon whom rests the responsibility for all this open and flagrant violation, which is annually on the increase? Who responsible for this robbery of at least half a million of citizens, including post-office and railroad *attachés*, of their weekly rest,—a rest guaranteed to them by an unchangeable decree? Who responsible for this interfering with the peace and quiet of so many neighborhoods, and this placing temptation in the way of such multitudes to encroach upon the hallowed prerogatives of this heavenly-appointed institution?

And where else can the blame rest, and to a very large extent, but at the door of those who have the control of these things in their own hands? Proxi-

mately the officers and managers of these roads, and behind them still, the stockholders and owners, who have the appointment of these officers. But ultimately upon the legislators of our States, and still higher, the senators and representatives in the halls of the nation. The whole matter is in their hands. The evils that now exist could be greatly abated, if not entirely removed, by one word from them. And as long as they refuse to speak that word, no other alternative is left but for them to bear the chief part of the responsibility.

It is useless for those in authority to endeavor to relieve themselves of the responsibility by rolling it upon their subordinates,—for Congress to roll it upon the several State legislatures, and the legislatures to roll it upon the corporations. Our rulers and law-givers are the accepted and accredited custodians of the interests of the country, and they can only be faithful to their trust as they see that those under them are in the discharge of duty.

Neither can they hide themselves behind the plea that they are only carrying out what they conceive to be the wishes of the people by whom they were elected. It might be well to call the attention of such to one of the wise sayings of Solomon, that “The fear of man bringeth a snare,” and also to remind them of another great truth,—that there is One higher than the people, from whom they have received their authority to rule, and to whom they will be held directly responsible.

Rulers cannot  
hide behind the  
people.

Nor yet will the plea hold that this is a matter with which they have nothing to do; that it is a matter that concerns the Church and religion, and not the state; that it is not within the province of the latter to legislate or sit in judgment upon matters of religion, in accordance with the spirit of the Constitution, which utterly forbids the "making of any law respecting an establishment of religion, or prohibiting the free exercise thereof." So argued Pilate of old, when he sought to free himself of responsibility in the matter of Jesus of Nazareth, by throwing the same upon the Jews, saying to them, "This is a matter that concerns your law; see you to it." But was he relieved thereby from complicity in the guilt of that people?

So far as legislation upon the subject of *religion* is concerned, we most heartily and cheerfully endorse all that has ever been uttered. The state has nothing to do directly with religion. That is something entirely within the sphere and precinct of the Church.

But this is not a question of religion Not a question of religion, but social order. at all, but simply one of morals and social order. And as a matter of morals it does fall under her purview, as much so as any other question of social order. In this sense it is her property as much so as that of the Church. Like the intervening ocean, the common property of two continents, this institution lies equally within the control of these two commonwealths—the one controlling the religious, the other the moral side of the question; and both being entirely separate

and distinct, and yet the necessary complements of each other.

The state the right to legislate. That the state has the right to legislate upon questions of morality and social order, none surely will dispute; for it is doing this thing every day. Adultery, theft and murder are subjects of constant and continued legislation. If it has the right to forbid these things, not upon the ground of religion, but of morality and good order, why may it not also have the right, on the same ground, to forbid servile labor on the Sabbath, when it sees that the prohibition is so conducive to its peace, prosperity and outward interests? And if it can forbid the former, without being accused of intermeddling in any way with religion, why not also the latter?

Two distinct questions. Here, then, are two distinct questions which must not be confounded—the question of religion, which requires the observance of the day in a religious manner, in which the time is to be devoted to the service of God. With this the state has nothing to do, and for this no one contends; the other simply concerns the matter of outward compulsory rest—a complete cessation from all worldly business and labor, and upon grounds purely civil, it being necessary for the temporal interest and welfare of its citizens. For this kind of legislation every friend of the Sabbath most earnestly contends.

The cry "Down with the Sabbath" gratuitous. The cry, therefore, "down with the Sabbath," which we hear in certain quarters, and upon the ground that it



involves an unconstitutional union of the Church and state, and an unwarrantable infringement of personal freedom, is simply gratuitous. "Sunday laws," in the language of the Supreme Court of California, "leaves a man's religious belief and practices as free as the air he breathes." Not one word is said about religion in any of the State laws on the subject; not one word about a pious observance of the day in the legislation of the country. The thing demanded is simple cessation from secular business, so that they who so desire may have the opportunity of observing the day religiously. That there is a restraint upon personal liberty to that extent, we freely admit. But is that unconstitutional? Is it unjust? Is not the liberty of the individual restrained in a thousand other ways and a thousand other directions? And what is law and government itself but a restraint upon personal liberty and personal freedom? The spirit that would demand the abolition of the Sabbath laws of the country upon this ground, is precisely the same spirit that would, upon the same ground, demand the abolition of all laws regulating the marriage relation, or the title to property, or the protection of life. It is simply the spirit of independent lawlessness and communism! A spirit that refuses to be restrained in any particular, and therefore subversive of all law and order. The advocates of the Sabbath are just as much opposed to anything like union of Church and state, as the opposers of the day. Let Church and state be for ever separate, we say. Let the in-

dividual conscience likewise be for ever free in all matters of religion. And should the state ever undertake to interfere in the matter of religion, none would be more ready to resist unto the bitter end the usurpation than those who so warmly contend for the law of compulsory rest. It is for the cause of freedom we are battling—freedom of Church, freedom of state, and freedom of the individual citizen. Not one of these simply, but all three. Where there is no restraint there can be no liberty. True liberty is freedom to act under good laws. To abolish the Sabbath law, instead of bringing liberty, is only to enslave the Church, and oppress the individual poor!

We are fully aware that the opposition to Sabbath legislation lies chiefly in the direction of Sunday amusements and sports. The following paragraph, clipped from the columns of a recent number of a leading New York journal, will show the true drift and animus of the argument used:

Extract. "While the state can and should forbid the sale of ardent spirits on Sunday, just as it forbids their sale on election day—the argument in both cases being that the interests of law and order are served by such legislation—it can forbid the railways to carry people to Coney Island, or the managers of art exhibitions to open their doors on Sunday only on the hypothesis that a narrow puritanism is in some way the law of the land. It is idle to assert, as the advocates of strict Sunday legislation usually do assert, that the laws forbidding travelling

on Sunday, or the opening of any public exhibition on that day, are meant solely to secure to people immunity from Sunday labor. Every one knows that such laws are passed in accordance with the theory that the fourth commandment has made the Sunday sacred, and that work or pleasure on that day are alike sinful. This is the view of only a small part of the Protestant world, and the state has no more right to enforce it than it has to enforce the observance of Good Friday, or of the Jewish Sabbath. It is time that Sunday legislation was kept within its proper limits—that of securing to the people the benefit of a much needed holiday. On no other possible ground can Sunday legislation be sustained in a country where the legislature can know no distinction between Catholic and Protestant, between Jew and Gentile.”

Ground of opposition not principle, but character of legislation.

Here it will be perceived that the ground of the opposition is not the *principle* of legislation, for that is conceded, but the *character* of it. Not that the state has restrained its citizens from labor, but from recreations and sports—as excursions to the seaside and visiting museums. But why stop with these? Why not also mention theatres, and concerts, and circuses, and horse-racing, and military parades, and shooting matches? These are all considered legitimate parts of holiday sports. The idea seems to be that the legislation that is demanded is simply that the day should be a universal holiday, in which every one should be allowed to do just as he pleases, and, there-

fore, that the things above mentioned would be entirely legitimate and proper.

Now, in opposition to this idea that the legislation should extend only to the providing the people a much needed holiday—in other words, that all restraint should be ignored—we have the following things to say:

1. "The powers that be are ordained of God." He is proclaimed the "King of kings and Lord of lords." By him kings are to reign and "princes decree justice." He claims the special prerogative of "setting one up and casting another down." God can no more be separated from the governments of the earth than he can be from his works. He is the head of the one just as much as the other. If government be not ordained of God, why are we bound to obey? If not ordained, of God, why are we bound to obey? If not ordained of him, then clearly there would be no immorality whatever in disobedience and never any sin in the matter of rebellion. Obligation to obey can never spring out of any assumed authority of man over his fellows. Man can never institute a relation the disregard of which will be sin. The duty to obey magistrates clearly rests upon the same foundation as any other moral duty, namely, the expressed will of God. The sin consists in the disregard of his authority involved in the relation. That he is one of the interested parties is but a simple necessity. He has too much of majesty, as well as great interests involved, to stand off and be the silent spectator simply. The idea of the

Governor of the universe turning over the whole matter of government into the hands of men, and neither saying anything about its management, nor making any one responsible to him, when the interests of his Church, the glory of his name, and the well-being of his creatures are all directly involved, is too unreasonable to be entertained for a single moment. For a governor to surrender authority and rule into the hands of another, without any expression of will, is nothing more nor less than sheer abdication. It does seem to us to be but a useless waste of breath to talk of legislators in a Christian country framing laws without reference to the authority and will of the Creator. He has made them responsible to him for the character of the laws, and he has even gone so far as to give the basis of those Moral law, for state laws. Whilst the religious laws are as well as Church. exclusively for the Church, those that are moral are intended for the state as well as Church; and Christian rulers are bound to frame their national code in accordance with the principles he has given them in his word,—not simply on grounds of expediency, as some seem to think, but the expressed will of him who is the Head of all government, civil as well as ecclesiastical. If so, the morality of the fourth commandment is to be incorporated into the legislation of the country, as well as the morality of the sixth or eighth. To shut out that morality is simply to be infidel, and to ignore his existence and authority. It is virtually to declare that the powers that be are *not* ordained of

God, but of the people, and therefore that rulers are not responsible to him, but only to their constituency; and furthermore, that they can be guilty of no moral prostitution in connection with any official malfeasance, as the relation is only human!

2. There is another principle to be considered just here, and that is *the religious convictions of a people*. Although the government has nothing to do with the religion of a people, it has something to do with the people who are religious. There never has been, and never will be a government worth a farthing where the people were utterly destitute of all religious sentiment. All history will bear us out in this assertion. Reject Christianity, and paganism in some of its degraded forms must be substituted in its stead. These are the only alternating accompaniments of national existence. A prosperous government, without a correct religious element in the people, is a contradiction and simple impossibility. It is simply idle, then, to talk about the government having nothing to do with the religious convictions of the people, especially in such a country as ours, where those convictions are so widespread and deep-

Duty of government to protect religious convictions of the people. seated. If it be the duty of the government to protect the property of the citizen, so also his convictions, which are far more precious to him. If the legislation should have reference to the one, equally so to the other. The citizen has a right to demand this, and any government would be acting very unwisely in ignoring the claim.

Now to make an application. The religious people of this country feel that they have a right to be protected in the quiet enjoyment of their Sabbaths, and therefore ask that protection of the government. Not that others shall be required to observe the day religiously, but simply that they be restrained from

Public acts only all such outward public acts as will be restrained. interfere with the exercise of that right.

With the secret, private conduct of the individual they have nothing to do. It is against the public acts they complain, because their rights are therein involved. Nothing wrong in firing a gun in some secluded spot in the country, and yet that would not be allowed in the heart of a city. If the opposers of the day could have their concerts, and entertainments, and excursions in secret and in some solitary place, where the rights of others would not be compromised,—if no one was disturbed in the city, or on the way, or in the country,—we could say nothing.

Influx of rabble  
an imposition. But wherein is the justice to the churches and religious people in the immediate vicinity of such scenes and places? Wherein is the justice to the country and suburban villages in allowing the larger cities to empty upon them their idle and dissipated crowds, if not their very scum and refuse, every Sabbath? The legislature of Georgia, seeing the manifest injustice to the country and country towns, has recently very wisely enacted a law forbidding such excursions. And a reperusal of the disgraceful scenes of disorder and rowdyism given in a previous extract will, we think,

be sufficient to justify any legislature in enacting a similar law. And furthermore, if the effort to arrest such proceedings be *puritanism*, we are perfectly willing to rest under the imputation.

We know full well what the answer of the objector to all this will be. He will tell us that the irreligious and ungodly have rights as well as the pious and holy. The general proposition we heartily admit. But rights of what kind? To practice immorality, or to do that which is hurtful to society? This is precisely the argument of the Mormon, of the gambler, of the bawd, and of the thief. They all ask to be let alone in the exercise of their individual rights and prerogatives. We simply deny that any one has the right to do anything immoral, anything injurious to society. Until the converse of this proposition can be established, until it can be demonstrated that these Sunday sports and amusements are not immoral in their nature and tendency, nor yet hurtful to society, we do not feel it necessary to add another word in reply.

3. There is still one other principle that must here be considered, and that is the diversified sentiment among religionists themselves. The Jews, and some Christians, claim the seventh day as their Sabbath. So if the Mohammedans should settle here they would keep Friday. The question is therefore asked, can all these be equally accommodated in the legislation? We answer, no. There are two principles to govern here. The first, is

Two governing principles.



the *majority rule*. Individual sentiment in every instance is expected to be held in abeyance to the higher claims of the whole. It is a principle of republican rule that the preference of the few must, in every instance, yield to that of the many. The other, is the *spirit and intention of the original constitution*. This government was originally established on Christian principles, and as a Christian government. The Christian Sabbath has always been regarded as one of its foundation pillars. For those, therefore, who have come in since its organization to ask that the original charter be so changed as to conform to their peculiar views is rather an exorbitant demand. Just as well might those who bring monarchist views with them ask that the republic be changed into a monarchy. As the government was founded originally upon the sabbatic principle, and as a majority still adhere to the same, it is clearly right and proper that the original intention should be carried out, no injustice being done those whose misfortune it is to hold different views. Any other principle can only be looked upon as revolutionary in its nature and tendency.

#### CONCLUSION.

Our task is now done. In the preceding pages we have endeavored to set forth the origin and perpetuity of the Christian Sabbath, together with the obligation and advantages connected with the same as a day of rest. We have endeavored to show that it was an integral part of the original creation; that

it constituted the very basis, as well as after development of the plan; that it is founded in the immutable nature and example of an immutable God, and a necessity springing out of our relation to him; that it was incorporated in the decalogue, because a part of the morals of the universe, and as such became a part of the statutory code of the Jews, but no more so than any other principle of morality, and, therefore, no more their exclusive property than any other statute of the moral law; that being in a most remarkable manner kept separate from the Mosaic ritual, the abolition of that ritual could in no way affect its perpetuity; that its claims are everywhere recognized in the Scriptures, and so interwreathed and intertwined in its history, its laws, its prophecy, its promises and threatenings, its blessings and maledictions, that to root it out is simply to upheave and disjoint the whole; that it was the type of nothing in Canaan, and therefore not fulfilled there, nor yet the type of anything in the kingdom of Christ, and therefore not fulfilled there, and, indeed, that it was not of the nature of a type at all, but simply the first fruits of the heavenly rest, and as such must ever continue to stand as a prophecy and pledge until that rest is entered, as the river must continue until swallowed up in the sea, of which it forms but a tributary, and of whose existence it also stands as a sure prophecy and pledge; that instead of being abolished by the Master or his apostles, it was honored and only confirmed by them, both by their teaching and example, the very point of the Saviour's argument

in every instance being to show that neither himself nor disciples had either intended, or yet had actually violated the original law, their conduct being in exact accord with the spirit and letter of that law as originally given; that though the day had been changed, that change has nothing to do with the morality of the law, and therefore does not in the least affect its validity, either in letter or spirit, the former requiring simply a seventh without specifying any particular seventh, and the latter only making it obligatory upon us to imitate the example of the Creator in resting one day after six of toil; that it has come down to us by a continuous and indisputable chain of undoubted testimony; and furthermore, that it has been demonstrated, both by observation and experience, that it is necessary to the comfort and health of man and beast, and so much so that, instead of being the occasion of any pecuniary loss, it is actually a source of gain to the nation, and in every way a blessing.

**Grand conclusion.** If we have succeeded in establishing these several positions, the grand conclusion is irresistible, THAT THE CHRISTIAN SABBATH OF TO-DAY IS A DIVINE INSTITUTION, ORDAINED BY THE CREATOR HIMSELF, AND INTENDED ALIKE FOR ALL NATIONS, KINDREDS, TRIBES, TONGUES AND PEOPLE THAT DWELL UPON THE EARTH, TO THE END OF TIME, AND AS SUCH TO BE MOST SCRUPULOUSLY GUARDED AND DEFENDED! For if a divine law and a divine institution, to uphold its authority is but to make ourselves the partakers of the benefits and blessings which obedience always se-

cures; whereas to fight against it, on the other hand, is but to make ourselves the sure possessors of all the calamitous ills and misfortunes which disobedience as surely entails. No good has ever yet come out of an attempted reversal of any divine law. To fight against law is to fight against its author; and to fight against its author is to fight against the whole constitution and course of nature. And what can a man hope to gain in this fighting against nature and nature's God? It does seem too late in the history of the world for the inauguration of such a warfare. The wind has been blowing too long now to be imprisoned. The river has been flowing on through too many ages to be now dammed up. Here is an institution, hoary with age, that has existed in all periods, from the dusky twilight of the past down to the midday splendor of the present, having witnessed the rise and fall of kingdoms and empires—an institution covered with honors, fraught with blessings, and respected of God, angels and men, and like the mighty ocean in its bed, has, through countless ages, been only sinking deeper and deeper in the place prepared for it by the great Creator in the instincts and necessities of man, as well as the further developments of his own most wonderful and gracious purposes and plans. We may well pause and ask ourselves the question, Is such an institution to be plucked up in a day, and that, too, by human hands?

And when overthrown, if it must be, what do its enemies propose substituting in its stead? Is the

history of the past all to be forgotten, its traditions ignored, its experience discarded, the Scriptures disembowelled, the Church dethroned, the poor oppressed, and the entire chronology of the world reversed, and that without any corresponding benefit? Blot out the sun from the firmament, and what but darkness will cover the earth? Dry up the ocean from its bed, and what but an interminable range of desert sand will take the place of the present commercial highways? Take away this seventh day rest from the industrial world, and nothing is left to fill the place but increased, unremitting toil. Sad indeed for the world will that day be, should it ever come, when this ordinance of heaven, with its elevating and preservative influences, shall be rudely set aside, and this symbol of God's authority over the nations insultingly trampled under foot! With the population of the earth increased a thousand fold, with every portion bound together by a system of railroads, telegraphs and telephones, and with the facilities of business so perfect, that the margin of profit be reduced to the least minimum, and the wages of the laboring classes to the smallest sum, and what would such a movement then be but a repetition of the old story about demanding *straw*, without a corresponding reduction in the tale of brick.

We would ask the people of this nation to pause, and seriously consider, whether they can afford to do without the Christian Sabbath?—whether the present deterioration in sentiment and practice can long con-

tinue without materially loosening the hold of this institution upon the hearts and consciences of the people; and when once severed, whether the broken ties can again be reunited without the fiercest struggle? And whether we can reasonably expect the continued blessing of Jehovah whilst trampling under foot his express command, and ignoring that ordinance for the preservation and reverence of which he has, in every conceivable way, shown the intensest jealousy? And these questions become only the more appropriate in view of the open and distinct avowal of national trust in the God of heaven. Upon the coins of the country may be seen emblazoned the unequivocal words, "In God we trust." But are we to forget that trust and wilful disobedience are directly antagonistic? Trust without obedience becomes simple presumption. If we only obey, we may then trust, nor shall we trust in vain. We have two remarkable instances of the fulfilment of promised blessings in connection with national fidelity. The first is the Chinese. That people are proverbial for their respect to parents and those in authority; and in them has been literally fulfilled the promise connected with the fifth commandment of living "long upon the land which the Lord thy God giveth thee;" for no nation can boast of a greater antiquity or longer existence. The other example is that of the British people, who have shown greater reverence for the sabbatic law than any other nation, and in whom has been fulfilled that other promise of outward prosperity and blessing in connection with

the fourth commandment, of "riding upon the high places of the earth," and being "fed with the heritage of Jacob their father;" for her sails whiten every sea, and upon her vast dominions "the sun never sets." Unless revelation be a farce, and the entire Scriptures a forgery, the nation that honors its God in the observance of this law shall in turn be honored and blessed of him; whereas the nation that dishonors him by forsaking his law shall be lightly esteemed of him, and shall only bring judgments upon themselves, and bind a similar, if not even greater curse upon their prosperity. And shall this bad preëminence fall to the lot of the people of this generation, and that by their own voluntary act? Rather let every one, with the true spirit of the patriot and philanthropist, seek to avert so great a calamity, by aiming at a greater reverence, and the firmer establishing of this institution in the hearts of his countrymen. Let every one, as the friend of humanity and truth, in every way guard and defend the sacredness of the day. In no other way can he confer a greater blessing upon his race, or secure a richer boon to posterity.

